

# Fifty Years In India





### **Tree and Church in India**

When Wilbur Stover planted the banyan tree in the front yard of the first mission house at Bulsar, India, he said, "I like a banyan tree. It's the symbol of the church."

That was in 1895. Fifty years have passed. Wilbur Stover's utterance was prophetic. It has come true.

Mrs. Stover says, "I remember Wilbur carrying a piece of banyan home on his shoulder. It was a small log, perhaps three or four feet long, with roots on one end. They said it would not grow as the monsoon season was over. But Wilbur planted it, saying, 'We will give it plenty of water and see!' We did water it and it grew. What a wonderful tree it has become!"

The banyan is called the "tree with a thousand trunks." The great number of shoots sent down from the branches become additional trunks. A large tree will cover a great area. The largest banyan in India has a main trunk thirteen feet in diameter. It has two hundred thirty other trunks as large as oak trees and over three thousand smaller ones. At one time nine thousand people stood in the shade of it. The banyan at Bulsar is young at fifty years but it is already a great tree.

The cover tells this story of the Bulsar banyan tree by pictures. This book tells the story of the mission of which the banyan is the symbol.—Eliza B. Miller.



# FIFTY YEARS IN INDIA

1895-1945

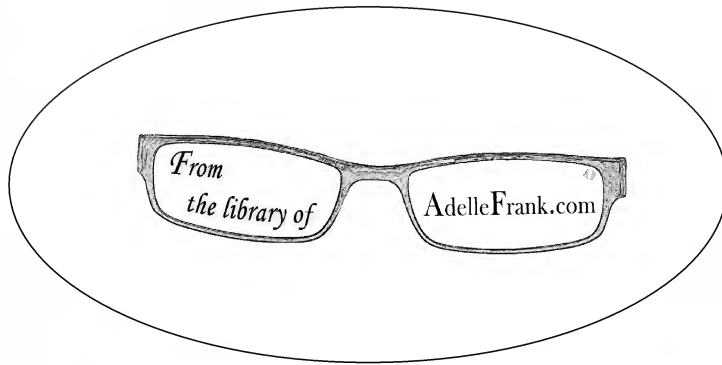
Prepared by a  
Committee Appointed by the Mission Staff

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BRETHREN PUBLISHING HOUSE  
Elgin, Illinois

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Printed in the United States of America

by the

Brethren Publishing House

Elgin, Illinois



## INTRODUCTION

One of the remarkable things about the early church was its rapid expansion. Present-day scholars are still studying and evaluating the methods used by these first Christians. It seems to be more and more evident that the reason for their success was not so much to be found in their methods as it was to be found in the spirit of those who went out into fields "white unto harvest."

History reveals that the growth of the church up to the present time has largely been determined by its zeal in sharing the "good news." In the years gone by when the church became self-centered, when it cared only for its own needs, when churchmen forgot the joy and sacred responsibility of the "go ye," the church lost much of its dynamic power and of its ability to help man live abundantly.

Our own church needed almost two hundred years before she took seriously the commandment of Jesus to share her blessings. It seems now that from the beginning of our church in 1708 until 1894, when our first foreign missionaries were sent to India, the church was gathering strength for her world-wide task.

The following pages are filled with the heartbeats of those early days in India. They tell in an eloquent manner of the vision, the courage, the faith and the progress of the church in India. It is a moving story of love, sacrifice and service of those who were actually sent to the mission field of India as well as all those at home who have sustained the work with their prayers, moral support and gifts.

Now we come to the fiftieth anniversary of our India work. It is our golden jubilee year. A backward look reveals steady growth. This has not been without struggle, hardship, much prayer and consecrated work on the part of all our mission people. Failures have given way to successes. Trained spiritual national leaders have prepared the church for greater responsibilities. This has brought the church in India to a new stage in her growth.

During these years of work in India a large group of consecrated Christians have gained a spiritual experience which enables us all to see now the fulfillment of a great goal. The church in India is now assuming full leadership for her ongoing program. She will make her own decisions. She will control her own property. She will handle her own finances. She will make plans for the future. She assumes responsibility for her total program of evangelism at this time. Prayer, counsel and financial help from the home church will continue to be freely given to our Indian church. Missionaries will continue to be sent. All the encouragement and help that can possibly be given will be needed, but it is the beginning of a new day for our church in India.

As we look ahead we see a number of important tasks to be done. It seems to be evident that increasing attention must be given to the illiteracy problem. An illiterate church is tremendously handicapped in its ability to grow. If the boys, the girls, and the men and the women are to understand the unsearchable riches they must be able to read for themselves at least the New Testament. To this task needs to be given as much help and guidance of the church in the next number of years as possible. More emphasis will need to be placed on helping to get Christians settled on the land. Those who are unable to become even small landowners are faced with a

very uncertain future. It has been stated that as man can become settled on the land the church will in almost direct proportion grow and become strong and dynamic. In the building of an indigenous church, land tenure must receive more attention than has been heretofore given it. The program of the church must of necessity be most thoroughly adapted to her indigenous resources. It must operate within its own financial ability in order that its people can feel it is really their own. It will need to adapt itself more and more to the life of the Indian village. Then, too, the Westerner who might be asked to serve must go as a colleague. He will have the opportunity to work with well-trained, intellectually keen and co-operative national leadership. He himself, therefore, must be well trained and must have a rich personal Christian experience. He must be thoroughly motivated by Christian practice and he must be able increasingly to interpret the teachings of Jesus in such a way that the individuals he contacts can find help in the solution of their personal problems.

We are very happy, therefore, to present this India Jubilee Album to you. As you leaf through its pages you will be thrilled by the happenings of yesterday. You will be able to understand better the present situation. We hope that you will join hands with us in making the future of the Indian church the best years of all. As we go forward may we more and more acknowledge the goodness of God and understand that "only the power that can make a world can make a Christian."

It is impossible here to give adequate appreciation to the committee who have supervised the bringing of this material together. They have done an excellent work. We do believe that special appreciation should be given to Miss Anetta C. Mow, a member of the committee and Missionary Education Secretary of the General Mission Board, for her untiring and ceaseless effort in making the Album possible. We also wish to thank all others who have willingly and generously given of their time and effort in bringing about this work.

Leland S. Brubaker



## PREFACE

Fifty years have passed since the Church of the Brethren began work in India. This book endeavors to preserve as much of the history of these years as possible within the limits of its pages. Many books would need to be written to tell the whole story of the growth of the church in the Gujarati and Marathi territory.

This album of pictures and short accounts is dedicated to Mary Emmert Stover, who helped to begin the work and who has lived to see the changes which fifty years have brought.

It has seemed to be the most logical arrangement to present the facts of the book station by station and in chronological order. Since our mission work began at Bulsar this station's history is the first one to be given and the other stations follow in the order of their establishment.

The various phases of mission endeavor are taken up in connection with each station. Evangelistic, educational, medical, and industrial and agricultural lines of work are to be found at practically all the stations.

Much of the history of the past fifty years is told by pictures. If recognition could have been given to every one who supplied a picture, it would have added much to the interest of the book. Thanks are expressed to all who shared their pictures.

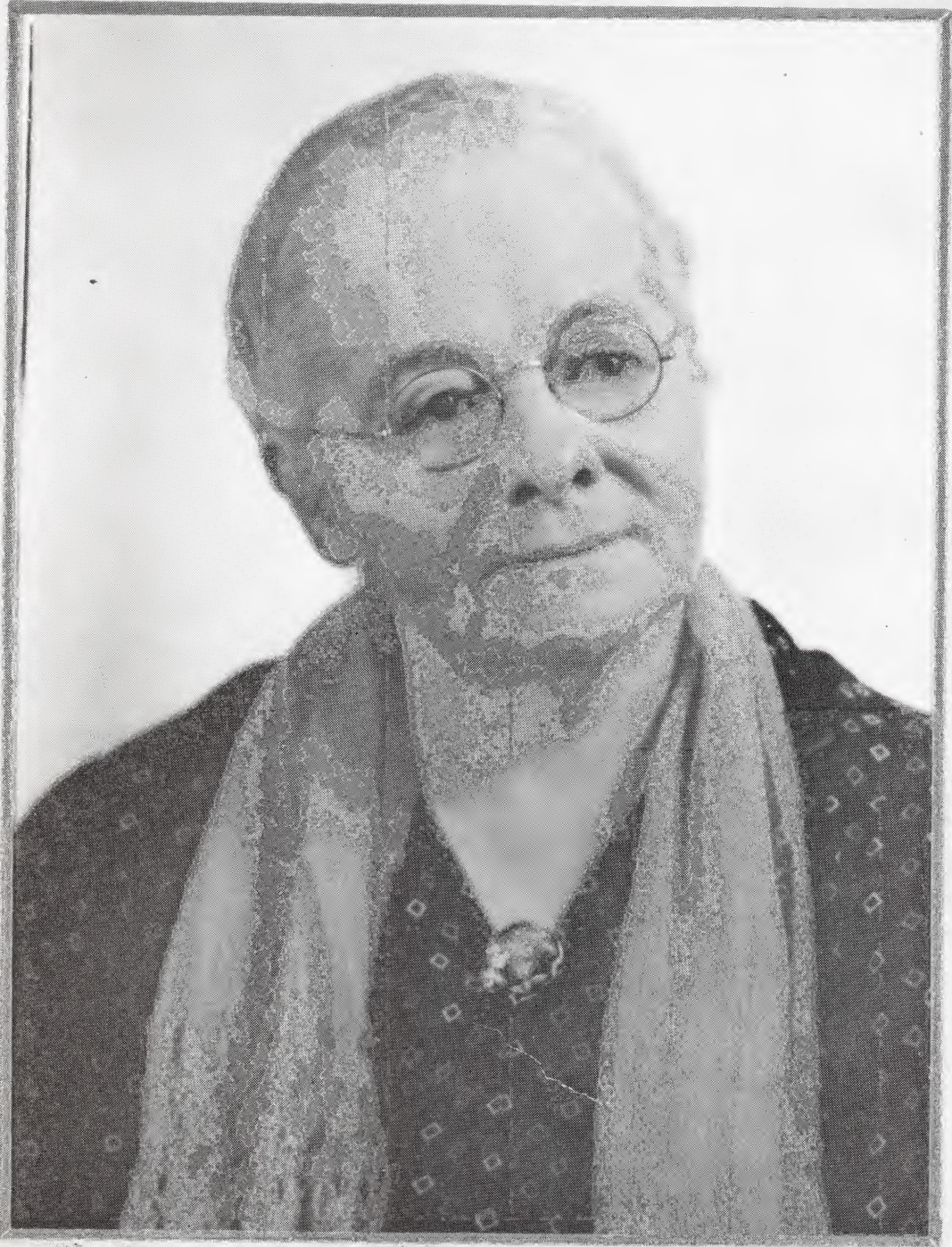
Statements of fact have come from many sources. The Missionary Visitor and the Gospel Messenger have been invaluable in supplying information. Letters and labeled pictures have also given many dates and items of news. Through all of these sources most of the missionaries who have served in India have spoken, although they may not recognize their own contributions as such. It is a disappointment that space limits this book to a partial report of the work.

This book is offered at the nominal price of \$1.00 per copy in the hope that it may have the widest possible circulation in the brotherhood and thus return the full cost of publication.

The committee selected to prepare this album of India history has found real joy in carrying out the assignments made by the General Mission Board and the mission staff.

Anetta C. Mow  
I. W. Moomaw  
Lillian Grisso  
Eliza B. Miller



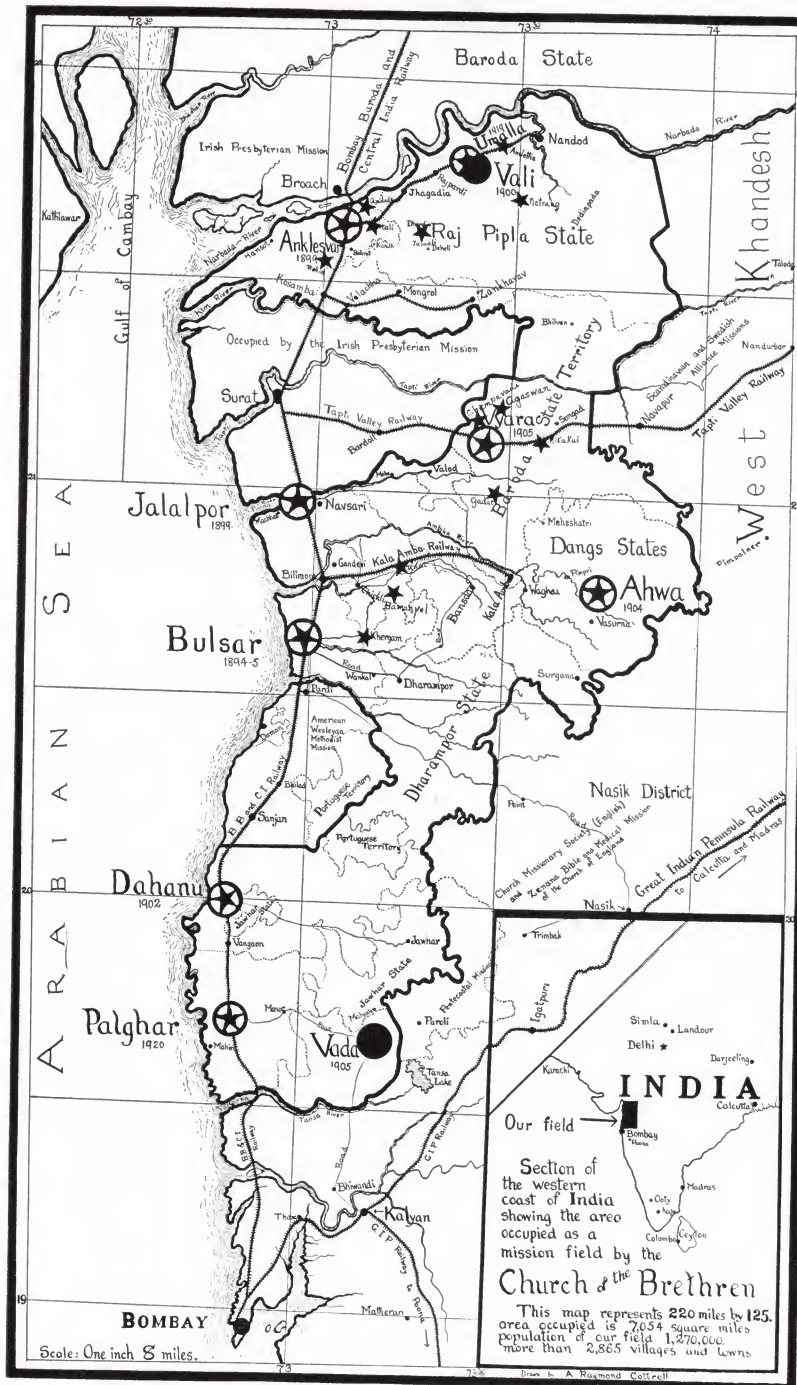




TO  
MARY EMMERT STOVER

whose understanding heart has  
always made for her friends  
of all she met; whose devotion  
has been an example worthy of emulation by  
everyone who has known her; whose appreciation of  
her church has long been known throughout the  
brotherhood; whose love for the people of India,  
and whose years of unmeasured service  
have given her first place as the mis-  
sionary mother of the Church  
of the Brethren—this book  
is affectionately  
dedicated

## Our Field in India



## Churches and Church Membership

| Name of Church | Year Organized | 1945 Membership |
|----------------|----------------|-----------------|
| Vali-Umalla    | 1907           | 274             |
| Amletha        | 1907           | 98              |
| Jamoli         | 1928           | 185             |
| Netrang        | 1943           | 181             |
| Anklesvar      | 1902           | 1,152           |
| Jitali         | 1927           | 423             |
| Rohid          | 1927           | 468             |
| Andada         | 1929           | 260             |
| Vyara          | 1909           | 1,140           |
| Gadat          | 1932           | 628             |
| Agaswan        | 1932           | 389             |
| Champavadi     | 1932           | 222             |
| Kikakui        | 1934           | 435             |
| Jalalpor       | 1901           |                 |
| Unci           | 1930           |                 |
| Bulsar         | 1899           | 496             |
| Khergam        | 1928           | 611             |
| Bamanvel       | 1935           | 280             |
| Ahwa           | 1914           | 255             |
| Dahanu         | 1917           | 38              |
| Vada           | 1917           |                 |
| Palghar        | 1924           | 65              |
| Total          |                | 7,600           |

Note: Because this map is a reduction from a large one, the scale is 32 miles to the inch.

# Bulsar

**Year station opened**—1895

**Founders**—W. B. and Mary Emmert Stover, Bertha Ryan

**Language area**—Gujarati

**Location**—121 miles north from Bombay

**Main railway center**—Railroad center on railway from Bombay to Delhi

**Types of mission work**—Evangelistic, educational, medical, industrial

**Churches organized:** Bulsar, 1899; Khergam, 1928; Bamanvel, 1935

**Hospital**—Bulsar dispensary and Quinter Memorial Hospital ward lines

**Schools**—Elementary, Bible

## \*Missionaries Who Have Lived at Bulsar

|                         |                           |                            |
|-------------------------|---------------------------|----------------------------|
| W. B. Stover            | Q. A. Holsopple           | L. A. Blickenstaff         |
| Mary Emmert Stover      | Kathren Royer Holsopple   | Mary Brubaker Blickenstaff |
| Bertha Ryan             | Herman B. Heisey          | J. E. Wagoner              |
| S. N. McCann            | Grace Nedrow Heisey       | Ellen Heckman Wagoner      |
| Elizabeth Gibbel McCann | Olive Widdowson           | B. Mary Royer              |
| D. L. Forney            | Ida C. Shumaker           | Dr. J. W. Fox              |
| Anna Shull Forney       | Dr. A. R. Cottrell        | Besse King Fox             |
| Adam Ebey               | Dr. Laura Murphy Cottrell | Dr. Barbara Nickey         |
| Alice Ebey              | E. H. Eby                 | A. S. B. Miller            |
| Dr. O. H. Yeremian      | Emma Horner Eby           | Jennie Blough Miller       |
| Mary N. Quinter         | J. B. Emmert              | Baxter M. Mow              |
| Kathryn Ziegler         | Gertrude Rowland Emmert   | Anna Beahm Mow             |
| Ida Himmelsbaugh        | A. W. Ross                | Mae Wolf Miller            |
| D. J. Lichty            | Flora Nickey Ross         | Elsie Shickel              |
| Nora Arnold Lichty      | J. M. Pittenger           | Verna Blickenstaff         |
| Anna Eby Lichty         | Florence Baker Pittenger  | Earl M. Zigler             |
| Eliza B. Miller         | Jennie Mohler             | Rachel Myers Zigler        |
| Sadie J. Miller         | Anetta C. Mow             | Emma K. Ziegler            |
| J. M. Blough            | Lillian Grisso            | Ruth L. Glessner           |
| Anna Detweiler Blough   | Elizabeth Kintner         | Edward K. Ziegler          |
| I. S. Long              | Sara Replogle             | Ilda Bittinger Ziegler     |
| Effie Showalter Long    | B. F. Summer              | Dr. Leonard Blickenstaff   |
|                         | A. T. Hoffert             | Betty Rogers Blickenstaff  |

\*Note: These missionaries have lived at Bulsar for longer or shorter periods of time, some for assigned work and others for language study.





### Our First Missionaries Enter India

It was a wonderful day (Oct. 16, 1894) in the history of the Church of the Brethren when its three pioneer missionaries, Wilbur B. and Mary E. Stover and Bertha Ryan, stood on the deck of the S. S. Havel and saw the gangplank removed, cutting them off from the homeland. They were entering upon a work new to them and new to the church, in a land and among a people unknown to them.

At the end of their ocean voyage they found open doors and a hearty welcome in the home of M. M. Mody, a Parsi Christian in Bombay. They lived in his home quite comfortably while looking for a field in which to open the work of the mission.

During this time careful investigation was made relative to prospective fields. One day (Jan. 24, 1895) Brother Stover went north of Bombay one hundred twenty-one miles to the town of Bulsar. This town stood out rather prominently because of its importance as a railway town.

Wilbur B., Emmert and Mary Stover;  
Bertha Ryan standing

### Locating the Mission

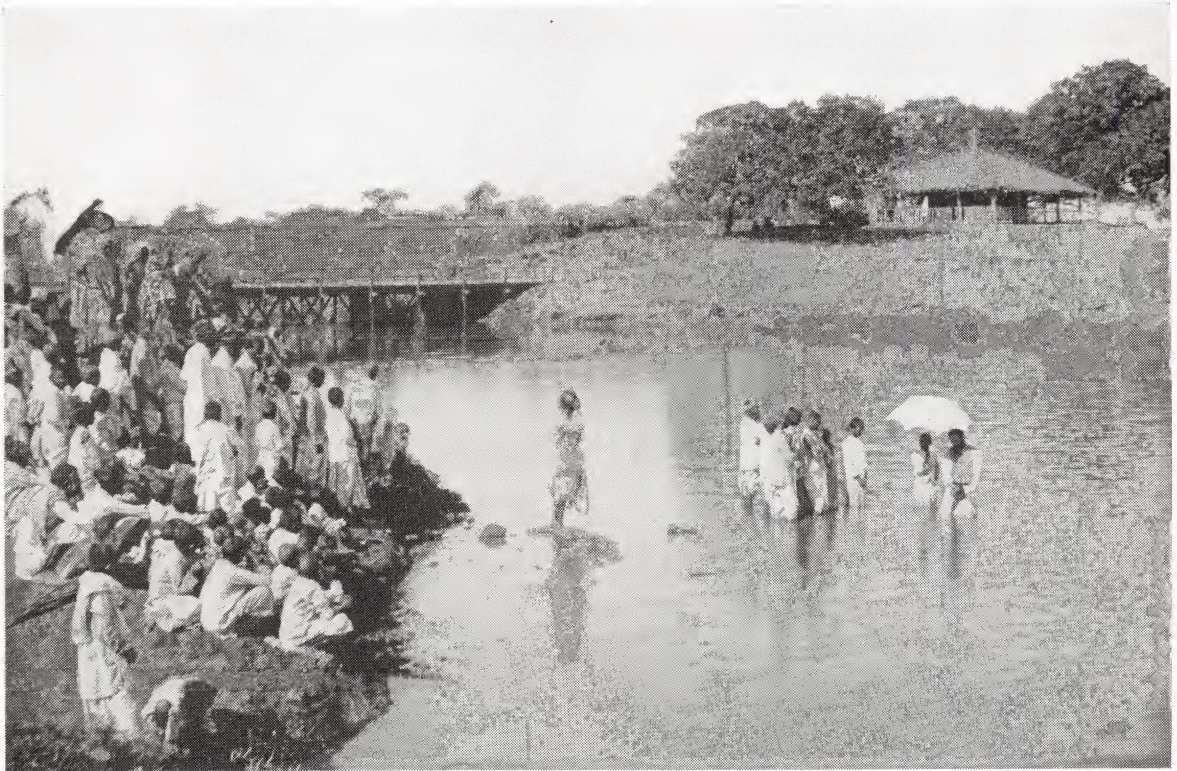
W. B. Stover, our missionary brother, alighted from the train and began his inquiry. As he wandered along the dusty road seeing what was to be seen and asking for information he could not get by seeing, he inquired of a passer-by what was in the town that might be interesting or attractive to a man like himself. The uncanny answer of the man was "There is an English cemetery here."



### First Bulsar Home

The Stover house was a double one, two stories high, fronting to the east. The Stovers and Bertha Ryan occupied the south half; a Eurasian family lived in the other side below and a Parsi family above. The upper veranda extending on three sides of the room was a pleasant place to sit in the evening twilight. The house was at the edge of Bulsar.





### Baptism in the Wanki River

"On Sunday, April 3, 1898, just before the setting of the sun, thirteen precious souls were added unto the Lord by baptism. One of these was our dear brother, Col. W. W. Ansell, who lives six miles away on his cocoanut plantation by the sea. Seven were orphans—three boys and four girls. Pray for them all, that they may be confirmed by the Holy Spirit of God. One little orphan, Kangalia, a lad of about seven years, cried and cried because we thought best not to baptize him at present. He can come soon, but should amend a little first. One of the boys who was received was noticed by one of the women as having so greatly changed she hardly knew him. On hearing the truth she responded: "If that is the way it does for people, then I want you to baptize me too. I would like to have a new heart like that too."—Missionary Visitor, May 21, 1898.



### Three Church Fathers

1. Valji Govindji
2. Ranchod Madhav
3. Madhav Amba

Valji Govindji was a contractor and did much building for the mission.

Ranchod Madhav was one of the earliest workers with Wilbur Stover.

Madhav Amba is standing in front of his own home.





### **Famine Sufferers, 1900-1901**

A part of the crowd of famine sufferers who were given food in return for the labor they could give in digging and deepening reservoirs to hold the rain water. At the close of the day's work they were given food after listening to preaching. Those who were unable to work and the children were fed free.

### **Among the Poor at Daman**

Daman Station is an hour's ride by rail from Bulsar. When Bertha Ryan first came to the place to ascertain the condition of the people, the news quickly spread that a queen had come to give food to the poor. A number of villagers came out to see and the news was taken to other nearby villages. From the ragged and lean state of men, women and children, one could see at a glance that they were in want.

Having prepared little slips of paper with a sign on them, she stood by a gate through which the people had to pass to leave the station. Then she gave to each one whose appearance depicted real poverty, one of these slips, telling him to come on the morrow, at a certain time, and he would get some rice. She gave away two hundred fifty tickets, which did not reach all the really poor. Returning the next day, she distributed rice enough for one or two meals, to six hundred people—those that had the tickets and the other poor that came. This was repeated on the third day again; then, with a lady friend and missionary, Mrs. Lukey, from Bombay, who had been helping her visit the poor people of other places, she went seven miles out in the country, by bullock cart, and there found the people in a state as bad as, if not worse than, the former. It was distressing to hear their cries: "We are dying!" "Give us food!"





### **Bertha Ryan and Orphans**

Bertha Ryan and several of her friends have had their picture taken with one of the first groups of famine children. Among them are at least three, Hira, Mohan and Jivi Balu, who are still living. They grew up to be helpers in the mission and have given willing service through the years.

Bertha Ryan is second from the lefthand side. The other adults in the group are: Mrs. Lukey, Rev. Naum Kellow, Syrian missionary to the Arabs in Bombay, Mr. Mody, and Sookla. Sookla was Miss Ryan's cook and helper.

### **Gathering in Orphans**

Bertha Ryan visited the central provinces and brought back with her a group of twenty-six orphan boys and girls. This was a most natural thing to do under the circumstances. Children were starving and the church was willing to save them. The orphans were weak, sickly, boney, ignorant and ragged waifs without friends. They were unappreciated and unloved except as the missionaries loved them. Hindus and Parsis stood and looked on in wonder as the young American woman got off the train in Bulsar with her crowd of unpromising-looking children.

Schoolwork was also undertaken and the orphanage became a school. A great change took place in the lives of the children and many of them developed into Christian leaders.

Owing to the need for more room fifty of the girls were at one time taken to Atkapardi. They were there for nearly two years in charge of Nana and Asaha. Sister Ryan felt that there was great need for a larger orphanage at Bulsar and for a dozen at other places.

Late in the year 1898, while D. L. Miller and wife were on their second visit to India, a site was chosen for the Bulsar mission compound. The site for the mission lay half a mile south of Bulsar on the west side of the state road.





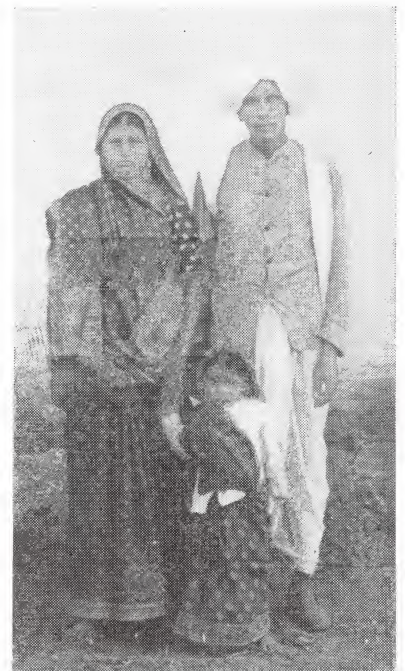
**First  
Orphanage**

At the time when fifty orphans were brought from near Nagpur in August 1897, they were housed in this building, which was near the railroad station. These were rented quarters and the house was used temporarily as an orphanage. Every inch of space was used and it was soon discovered that more room was needed.

The children were placed in the immediate care of an Indian brother and his wife, Ranchod and Bhuri. Under the efficient direction of Bertha Ryan, this family looked after the food, clothing and physical needs of the children.



**Orphan Children and Bertha Ryan**



**Bhuri and Ranchod**





Bishop Miller and his wife visited India three times: in 1895-1896; in 1898-1899; and in 1904-1905. He contributed liberally to the extension and expansion of the work in India. He gave \$1,000 toward the purchase of the first plot of land on which the first mission house was built. He was present at the organization of the Bulsar congregation.

On his last visit to India he made a journey to both South Africa and Australia and return. He was loved and honored by Christians and non-Christians. He wrote extensively on his travels abroad: Europe and Bible Lands, The Seven Churches of Asia, Girdling the Globe, and The Other Half of the Globe. Mrs. Miller wrote Letters to the Young From the Old World.

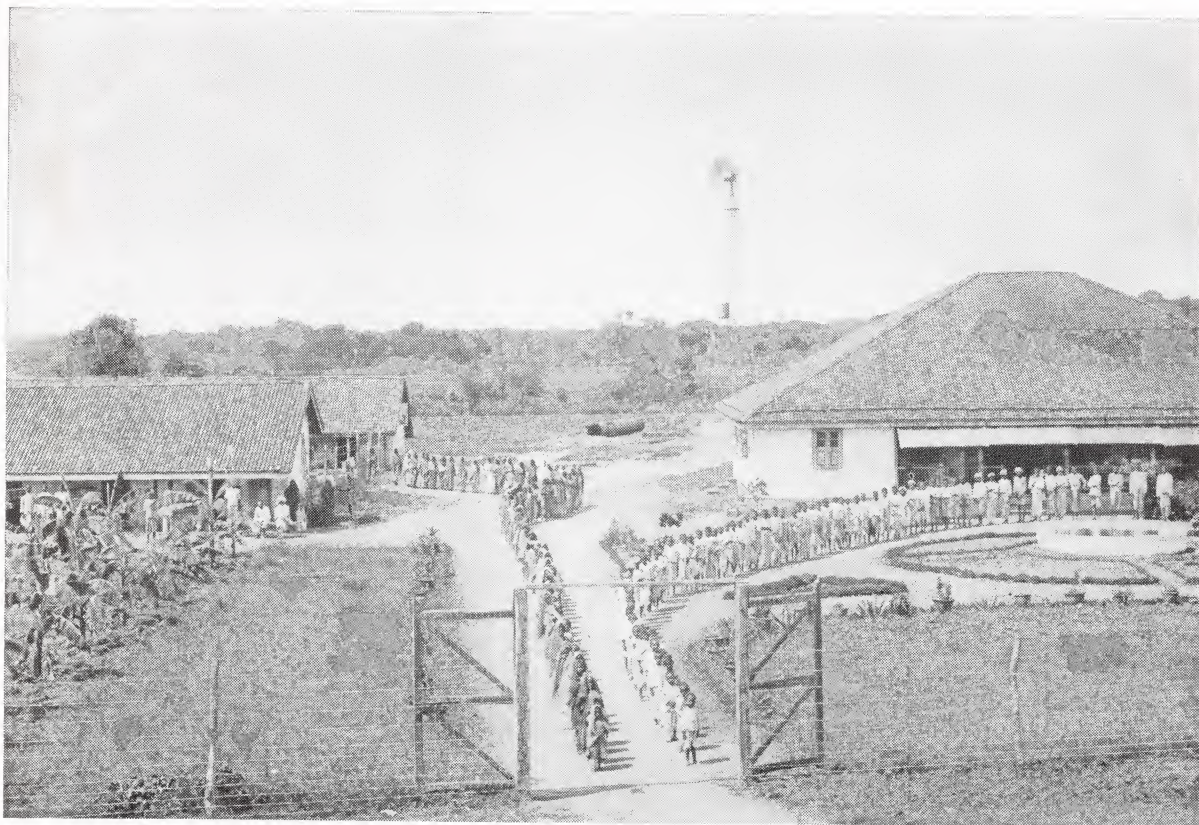
D. L. Miller and some of the first famine children

### Welcome to the D. L. Millers and Mae Oller

A warm reception was accorded Brother and Sister Miller and Sister Oller on their arrival at Bulsar. It was 9:30 in the evening when they stepped off the train and met the glad company. Brother Miller writes: "When we reached the home the children sang, 'Oh, How I Love Jesus,' and then out under God's own canopy, the infinite meadows of heaven where the stars blossom, we all knelt down and out of a full heart poured forth praise and thanksgiving to our Father, who had permitted us to witness so much of his goodness. It was an evening sacrifice bedewed with tears of joy. Then we sang, 'Praise God From Whom All Blessings Flow,' and the children said, 'God bless father and mother,' and so we separated for the night. God be praised for what he has wrought among his people in the closing years of this century."—Gospel Messenger, Feb. 4, 1899.

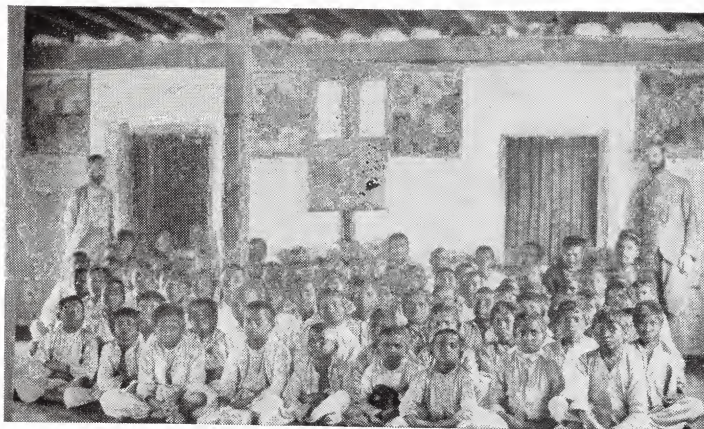






### **Orphan Girls and Boys in Processional Line**

Educational work of the mission began with efforts to educate the orphan children. The first orphanage building erected by the mission is shown in the picture, as well as the first missionary bungalow built. These buildings were constructed in 1899. The orphanage consisted of two wings, one sixty feet long for the girls, and the other eighty feet long, which served as living quarters for the boys and also had schoolrooms. The large number of children cared for may be seen. The picture was taken in 1902.



### **J. M. Blough, J. B. Emmert and Schoolboys**

The Bulsar orphan boys in the early nineties. Their training was directed first by W. B. Stover and later by J. M. Blough and J. B. Emmert. An attempt was made to prepare the boys for "all of life." They did not strive simply for intellectual attainments but they developed skills with their hands. Early in the work carpentry, weaving and agriculture were added to the school program.

Out of this group have come good farmers, dairymen, carpenters, teachers and other craftsmen.





**Orphanage Building (Waterloo Addition, 1905)**

In 1905 a long building was erected on the mission compound. This was located back of the first bungalow. It was known as the Waterloo Addition, because the South Waterloo church had so liberally given the funds for its erection. The orphanage building was built in the L shape, one wing sixty feet long for the girls, the other eighty-five feet long for the boys. The rooms at the end (right) were for the lady missionary in charge. When the building was finished it was a great joy to bring together all of the orphan girls into this new home.



**Girls of Bulsar Orphanage**

Here are the girls of the Bulsar orphanage as they appeared about 1905. Anna Blough, Mary Stover, Gertrude Emmert and Eliza Miller appear in the picture. In this picture are some of the leaders of today. Among them are Benabai and Kankubai. Benabai is the wife of Elder N. V. Solanki. She has been a teacher and matron of the Khergam Boarding School for many years and is one of the capable women of the church today. Kankubai is the wife of Elder G. K. Satvedi. She is a lovely Christian mother. She has been a teacher and also an evangelist among the patients at the Bulsar dispensary.





**Eliza B. Miller With Schoolgirls**

Amba Chunilal  
 Dina, wife of Jivanji Gopal  
 Ratan, wife of Vira Amthalal  
 Pyari, wife of Gangaram Naranji  
 Reva, wife of Damodar  
 All five proved to be excellent Christian women.



**Six of a Kind**

Great changes took place in the lives of the orphan girls as they learned order, discipline, and cleanliness, and as they associated with Christian teachers. They had entered a new world.

Back row: Pani and Raju

Center: Pyari and Lalita. Pyari was one of the first orphans. She died of plague after she was married. Lalita is still living. She is the wife of Pastor Timothy Lalji. They have reared a fine family.

Front: Divali and Shivli



Long since have these five girls grown to womanhood and made their contribution to the cause of Christ in India. Each made her contribution in her own way. They became the fruitage of Christian teaching and living. And some of them in their turn became teachers.

Sitting on the steps in the back row in the center is Ramibai. She was rescued from famine and death and brought to the mission when she was about six years old. She responded quickly to her new environment and she made rapid progress in her studies. On May 5, 1905, she was baptized by Brother Stover. Early she showed qualities of leadership and initiative. She became a teacher and during the remaining years of her life she taught with unusual ability. Although she was the mother of seven children she was able to do her schoolwork well and help much in the work of the church. On Jan. 12, 1932, she passed away, but her good influence lives on.





### Kanku Shankar

Kanku is the name of the happy-faced, pretty little girl. At the time this picture was taken she was about ten years old. She is now a happy grandmother with a group of children and grandchildren about her. All through the years she has been an efficient, faithful wife, mother and teacher. She has always wielded a good influence among the children, girls and women among whom she has moved. She is the wife of our honored Elder Govindji K. Satvedi, who is an outstanding teacher in the United Theological Seminary. Through the years he has been a splendid church leader in several of our congregations.

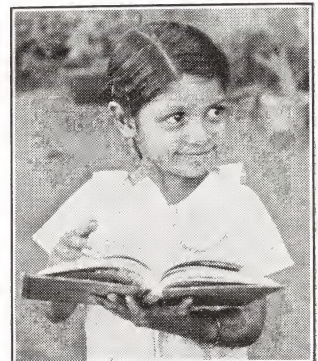


Sunday-school Class at Bulsar, 1913, Nagar Dhanji, Teacher

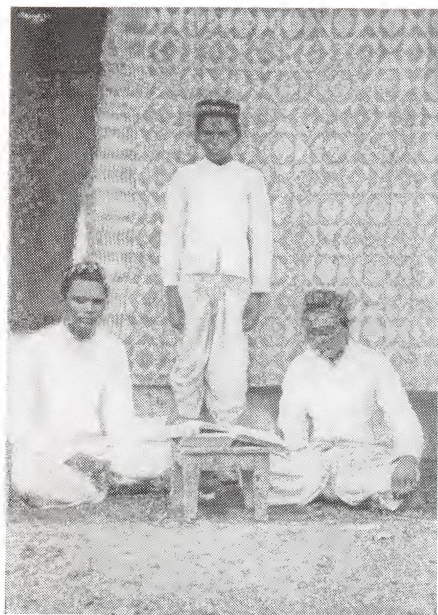
### Sunday Schools

These Sunday-school children have worked hard and received certificates and prizes in the annual Sunday-school examination. These examinations are directed by the India Sunday School Union. Those passing with a grade of 75% receive beautifully bound New Testaments prepared by the British and Foreign Bible Society. Those who receive the highest mark in any division are given a silver medal. Church of the Brethren Sunday-school pupils have carried away many certificates, New Testaments and medals.

In the central schools today are seen the beautiful children and grandchildren of those who years earlier learned of the blessing of the gospel of Christ.







**Amtha Brothers: Soma, Mitha, Vira**

Two of the brothers have their wives with them in this picture.

### **The Amtha Brothers**

The three orphan brothers of these two pictures are the Amtha brothers. Their names are Soma, Mitha and Vira. These boys lost their parents through famine. They were educated in the orphanage and today are faithful Christians. Mithalal Amthabhai has been a loyal minister for more than twenty years. His brother Somabhai is a carpenter, and the third brother, Viraji, has been a teacher and evangelist for a long time.



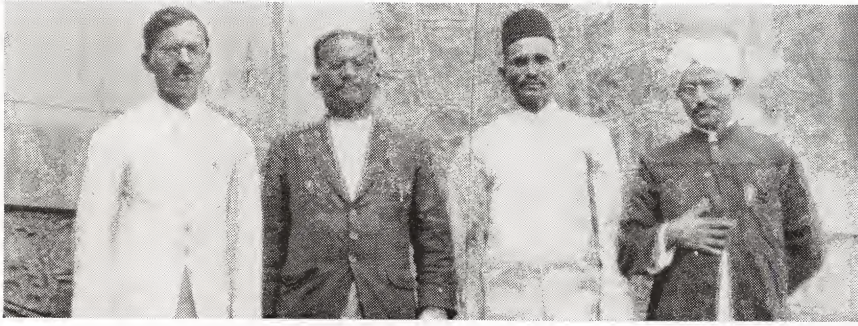
### **Ramabhai, the First Deacon**

Three generations: Ramabhai Bhana (wearing the white turban) was the first deacon in the Bulsar church. His son, Buddha Rama, is still living. The grandson is John Buddha.



**Six Boys Who Became Christian Men**





#### Church Leaders

Premchand G. Bhagat, Naranji V. Solanki, Jivanji H. Satsangi, Govindji K. Satvedi are four honored and respected leaders in the Indian church today and through the years. They have done outstanding service in the fields of educational, evangelistic and Bible training work.

#### Four Elders of the Church

At the present time Premchand Bhagat is at Anklesvar as headmaster of the Vocational Training School. He has served in this capacity since 1927.

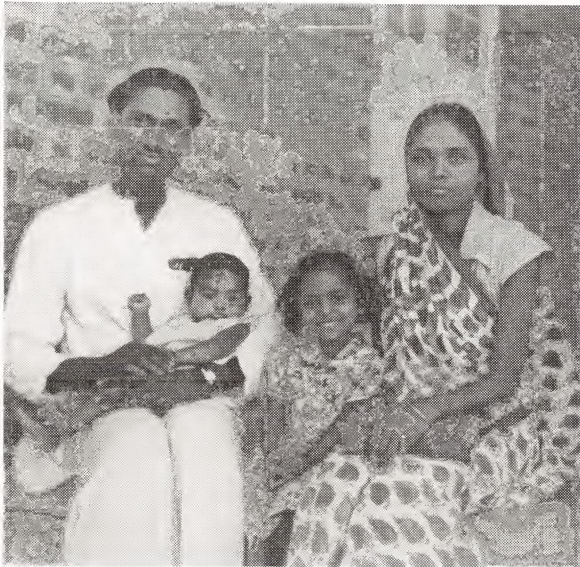
Naranji Solanki lives at Khergam and is supervisor of this work and of the village schools. Since 1927 Khergam and its wide territory have been his special field of service.

Since 1921, Jivanji Satsangi has been at Vyara doing evangelistic and pastoral work. Previous to that date he worked in the schools of Bulsar, Bhat, Jalalpor and Anklesvar.

Govindji Satvedi has been teaching in the United Theological Seminary of Gujarat at Baroda since 1942. Between the years 1905 and 1916 he taught in village schools and then supervised village work, directed church work and taught in the Bulsar Bible School.

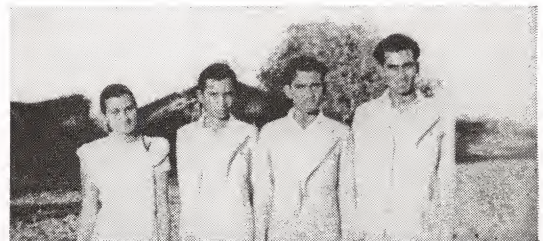
The areas of all the churches are affected by their willing ministry.

The extension of Christ's kingdom is their chief concern.



#### Gershom Jivanji and Family

Gershom Jivanji is the son of Jivanji Manekji and Shantibai. He is a promising young minister. His wife, Elizabeth, is a brilliant young woman who leads her class in the United Theological Seminary at Baroda.



#### Children of Trikamlal B. Jerome

Trikamlal B. Jerome has worked as an evangelist since 1922. He has served at Anklesvar, Vali, Bamanvel and Andada. Recently he has been elected the pastor of the Bulsar church.

Children of children of the early days and their children are living witnesses of the regenerating work of the gospel.





**India Missionary Family, 1905**

1, W. B. Stover; 2, Jesse Emmert; 3, D. L. Miller; 4, Mrs. D. L. Miller; 5, Miriam Stover; 6, D. J. Lichty; 7, Dr. O. H. Yeremian; 8, Mrs. Anna Z. Blough; 9, J. M. Blough; 10, S. N. McCann; 11, Mrs. Elizabeth McCann; 12, I. S. Long; 13, Adam Ebey; 14, (in white) S. P. Berkebile; 14, (in black) Nora A. Lichty; 15, Mary Quinter; 16, Sadie J. Miller; 17, Mrs. Gertrude Emmert; 18, J. M. Pittenger; 19, Mrs. J. M. Pittenger; 20, Mrs. Mary Stover; 21, Eliza B. Miller; 22, Mrs. E. H. Eby; 23, E. H. Eby; 24, Mrs. I. S. Long; 25, Emmert Stover; 26, A. W. Ross; 27, Mrs. A. W. Ross; 28, Mrs. Nora Berkebile; 29, Henry McCann; 30, Mary Rozanna McCann; 31, (in white) Mrs. Adam Ebey; 31, (in black) James Stover.

Those who have passed to their reward are: W. B. Stover, 1930; Jesse Emmert, 1933; D. L. Miller, 1921; Mrs. D. L. Miller, 1926; S. N. McCann, 1917; Elizabeth McCann, 1944; Adam Ebey, 1939; Steven P. Berkebile, 1919; Nora A. Lichty, 1918; Mary Quinter, 1914; Gertrude Emmert, 1924; A. W. Ross, 1936; Nora Berkebile, 1924; Mary McCann (Wright), 1940.





#### Miss Sahibs, 1914

Back row, left to right: Ida Himmelsbaugh, Sadie Miller, Kathryn Ziegler.

Center: Eliza Miller, Ida Shumaker, B. Mary Royer.

Front: Anna Eby, Olive Widdowson.

In an article which appeared in the August 1914 Missionary Visitor J. M. Blough has this to say: "Look at the list of missionaries working in all countries, and you will see that the single ladies make up about a third of the whole number.

"Their work is noble, and in all mission lands much desired and well spoken of. Really it seems indispensable to the work of the world's evangelism.

"Theirs is heroism of the truest type, and it should call forth a prayer of praise from the heart of every one."



#### Visit of First Deputation, 1914

H. C. Early (center of front row), chairman of the General Mission Board, and Galen B. Royer (righthand front row), secretary of the Board, were members of the first deputation to the India mission field. The district meeting was held at Anklesvar on February 9. H. C. Early preached the first sermon, The Good Shepherd Cares for His Sheep. The evening sermon by Galen B. Royer was entitled Closer Fellowship With Christ.



### Inter-mission Co-operation

In India the spirit of co-operation has grown through the years. It has been found that mission work is far more effective when missions co-operate in great causes, rather than each one attempting to work independently. Several pages would be needed to present the complete picture of co-operation. Space prevents the full description, and so only the list is presented. (1) Inter-mission business office. (2) Language schools. (3) School for missionary children. (4) Medical schools. (5) Union theological schools. (6) T. B. sanatorium at Miraj. (7) India Sunday School Union. (8) The Sunday-school quarterly. (9) Gujarat Book and Tract Society. (10) United Song Book. (11) Sammelan (Christians from missions and churches in Gujarat unite in yearly conference). (12) Children's special service mission. (13) High schools and colleges. (14) Training schools. (15) The Bombay Christian Council. (16) The Mission to Lepers in India and the East. (17) The Islamic School. (18) The British and Foreign Bible Society. (19) India National Christian Council.



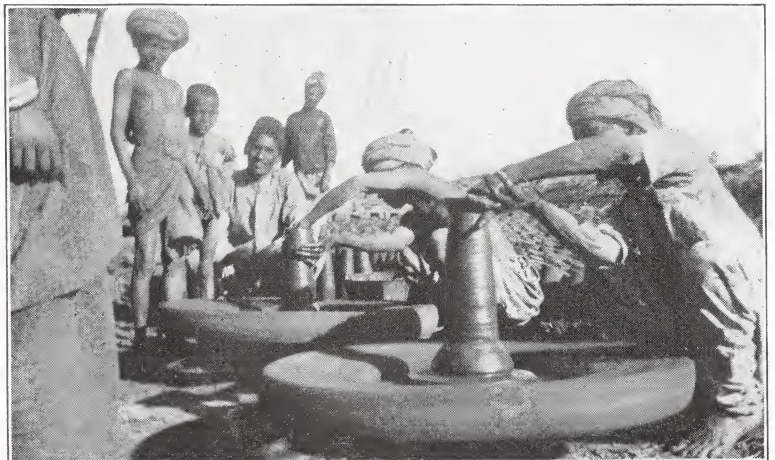
**Typical Hut**

For years this hut stood just across the road from the Bulsar church house. It is the home of Sukhla, the long-time caretaker of the English cemetery. It is quite typical of India's huts. Note the bamboo frame of an umbrella on top of the roof.

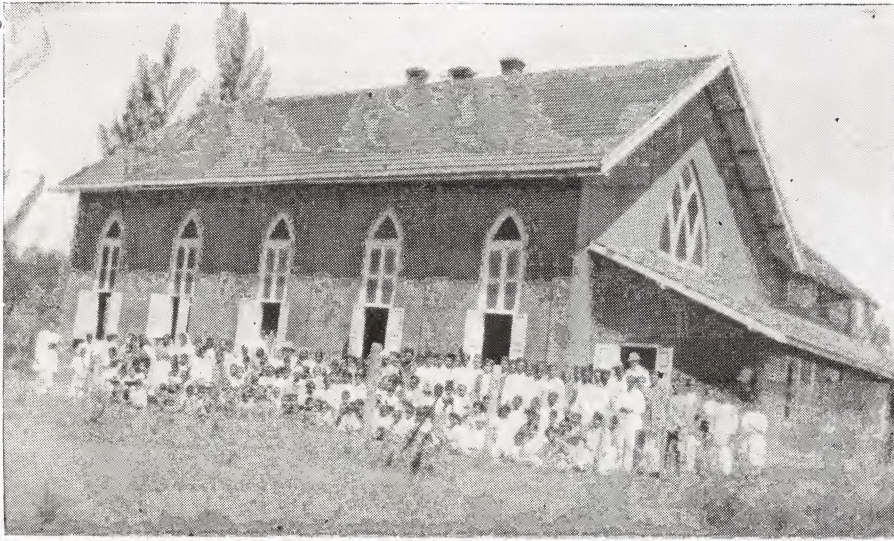
### The Potter at Work

The potter's wheel is a universal and common sight throughout India. The potter, after tramping the mud until it is perfectly mixed and smooth, then squats before his potter's wheel.

It is fascinating to stand by and watch the potter at work. One never tires of seeing the vessels take form beneath his hands. Jeremiah asks all of us to go "to the potter's house and there I will cause thee to hear my words . . . and behold he wrought a work on the wheel."







### **The Bulsar Church**

Early in 1906 desire was expressed for a church to be built at Bulsar. Brother D. L. Miller gave the first money to help build the church. After much discussion it was decided to build the church of brick. The building was completed and dedicated in March 1909. The church is located near the mission compound about one-eighth mile north from the first bungalow.

However, it was on February 11, 1899, that a little group of believers came together at Bulsar in special council meeting and organized themselves into the Bulsar congregation. It was just a little more than four years after the missionaries had begun their work at Bulsar. About thirty members were present.

The missionaries then on the field were W. B. and Mary E. Stover, Bertha Ryan, D. L. and Anna Forney, S. N. and Elizabeth McCann. Elder and Mrs. D. L. Miller of Mount Morris, Illinois, and Mae Oller of Waynesboro, Pennsylvania, were present at this service. Elder McCann was chosen elder, and Ramabhai, the first convert in India, was chosen deacon.

At the time this was recognized to be a humble beginning, but the Brethren had faith to believe that it was the beginning of greater things to come.



### **Church Lines**

In the two lines of rooms just east of the Bulsar church are suites of rooms where the Bible students and their families live during their term of study.





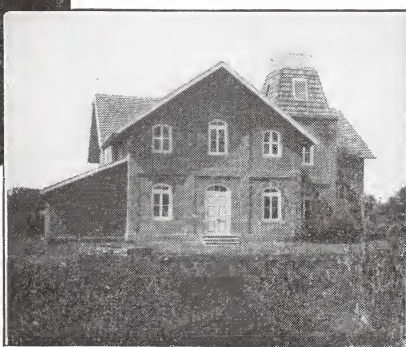
#### Bulsar Church

The west side of the Bulsar church faces toward the Arabian Sea about three miles distant.

The south side of the church looks toward the Bulsar mission compound.

The east side of the building may see the railroad and its well-built railway center.

The north side of the church faces the Bulsar bazaar and the large reservoir of water.



#### Growth of the Church of the Brethren in India

Fifty years in India have seen growth in the Christian church. In 1894 the idea of the church was planted. It was a new idea, but it took root and has grown until in 1945 the church membership numbers 7,600 in the nineteen organized churches.

In the November 1944 General Mission Board meeting much thought was given to the matter of granting to the church in India full autonomy. A constitution which had been prepared by the India mission and the India church was submitted about a year ago. The board took favorable action on this constitution and gave permission to the church in India to organize itself and to assume full authority for the propagating of its Christian work, as soon as satisfactory transfers can be made. During the jubilee celebration in India in February 1945, this action of the General Mission Board was presented to the church in India.

#### Govindji K. Satvedi and Family

Born January 24, 1887, Govindji came from Baroda State during the time of the famine. Along with other boys he entered the boys' orphanage and attended school regularly. He did faithful work in school and by 1911 finished his third-year training. In 1916 he finished his course in the Bible school. In 1917 he was ordained to the ministry. During the past thirty-nine years he has served as the minister in the church, most of the time ministering to the Bulsar congregation.

He began teaching in the villages in 1905 and continued until 1916. This gave him excellent training and after that he became supervisor of village work. He has helped many younger men to do better work in their village teaching. Govindji has helped in the church work throughout the years and he still continues to teach in the Bible school. He has taught for a number of years in the Bulsar Bible School. Since June 1942 he has been teaching in the United Theological Seminary of Gujarat. He was elected to the eldership in 1926 and has filled this office with dignity. Several times he has been moderator of district meetings.

His wife is Kunkabai. She has been a faithful wife and mother and the family bears tribute to splendid Christian training.

The life of this Christian family gives faithful testimony to the fruitage of Christian missions.

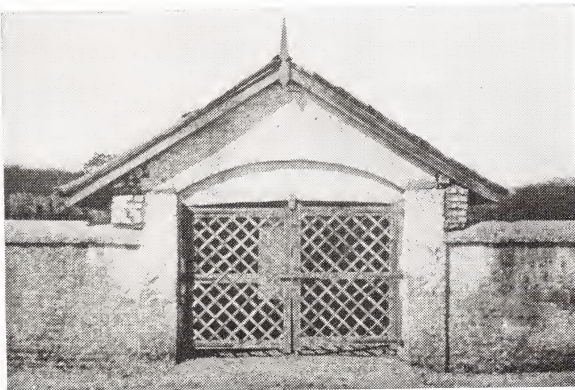






### **English Cemetery at Bulsar**

Not far from the mission compound is located the English cemetery. One side is Catholic and the other side is Protestant. This is a small plot of ground carefully tended by a caretaker. Trees, shrubs and flowers help to make the place one of beauty. In this quiet spot rest four of our missionaries, Mary N. Quinter, Rosa W. Kaylor, Andrew G. Butterbaugh and J. Elmer Wagoner, two Ebey children and three Bollinger children. The graves of Paul King and Mary Alice Ebey are marked by two white stones. A small but beautiful stone brought from the Dangs forest marks the place where Crystal Lorraine Bollinger and her infant twin brother and sister, Philip and Phyllis, were laid to rest.



**Entrance to Indian Cemetery**

### **Indian Christian Cemetery**

The Indian Christian cemetery is near the Bulsar mission compound to the south. Not a few Christians from other stations have been laid to rest in this place. Because Bulsar has been a large Christian community during the years with its large boarding schools, widows' home and hospital, there has been need for this special place of burial.





**First Bible School Class, 1913**

The first Bible school class, taught by Brother J. M. Blough (rear left). This picture was taken in the side room of the Bulsar church, which is still used as the Bible school classroom.

During that first year sixteen men and nine women sat in the regular classes.

In the years following eight other groups have completed the Bible School course. Many of the church's leaders have attended the Bulsar Bible School.



**Bulsar Bible School, 1929**

Quite regularly through the years the Bible School work continued. J. M. Blough, I. S. Long, E. H. Eby, B. M. Mow, E. K. Ziegler, Govindji K. Satvedi, D. J. Lichty, Dr. Laura Cottrell and Anna B. Mow have taught in or been in charge of the Bulsar Bible School.





#### **Class Teachers**

Flora N. Ross  
Elizabeth Kintner  
Jivanji H. Satsangi

### **Bulsar Sunday School**

From the beginning of mission work, the Sunday school proved to be a fruitful method of reaching the people with the truth of the Christian way of life. Very early in the life of the mission, efforts were given to the publishing of the Sunday-school quarterly. J. M. Blough was chosen editor. Some years as many as two thousand copies were published each quarter. Eight different missions used it. The greater part of the Bible was covered in the study. Hints to Primary Teachers were written by Ida C. Shumaker. Alice K. Ebey wrote notes. J. B. Emmert looked after the business part of the work, and saw that the material was translated and proofread.

In connection with the All India Sunday School Association, the children in the schools in all of the stations took the All India examinations. This has been and still is a yearly feature of the Sunday-school work which challenges the students to their best efforts.



#### **Bulsar Group**

From left to right: Dr. A. Raymond Cottrell, J. M. Blough, Quincy A. Holsopple, Ida C. Shumaker, Kathren Royer Holsopple, Anna Detwiler Blough, Dr. Laura Murphy Cottrell.





Ready for  
an Oxcart  
Ride

Boys of the orphanage were busy not only in schoolwork but with many other chores. They learned to drive oxen and bring in loads of products from the field. This may have been a happy group of boys ready to go to the seaside three miles away for a holiday jaunt.

Along the line of industrial education it has always been kept in mind that it must be a system of education that would prepare the students for leadership, more efficient workmanship, and greater ability to produce; and that places people on a higher plane, socially and morally, and fits them for an all-round life among their people. Practically all our church leaders and leading Christians have had the experience of being in our boarding schools. Probably no other one thing has had a greater influence on India's Christian youth.

### School and Hostel

The Boys' School building was erected with famine relief funds in 1901-1902. The building operations were directed by Adam Ebey.

The boys moved into this building from the line of rooms south of the first bungalow. During part of the time the upper floor was used as a hostel and school classes were carried on downstairs.



Boys' School Building





**Balsar  
Mission  
Garden**

It has always been considered of great importance that the true dignity of work might be learned along with other phases of education; hence much attention has been given to industrial and agricultural lines of work. In connection with the orphanages and boarding schools, carpenter classes and gardens and farms were provided. These were busy places. In the Balsar carpenter shop a set of tools was kept busy throughout the whole day as different classes came for their periods of work. The same was true in the gardens. Not only the boys, but also the girls, learned to grow splendid garden produce. Such knowledge was to have direct effect upon their home communities as the children returned home.

Industrial work such as this was carried on in all of the mission stations.



**Boys' School Buildings and Mission Garden**





**Amos W. Ross and Family**

Elizabeth Kintner served in India from 1919-1927. She worked among women and children. She had many friends among the children. During several years she had charge of the Widows' Home at Bulsar. In the large railway community she conducted classes during the week and also on Sunday. She visited often in the homes of the people.



**Elizabeth Kintner With Children of the Widows' Home**

### **Buying Land, Building Houses and Digging Wells**

In the early days of the mission many of the teachers lived in houses with bamboo walls and grass roofs. They have been replaced by houses with brick walls and roofs of tile.

Buying land and building houses became a large task in mission work. During the first twenty years of mission work at Bulsar, land was bought, wells were dug and buildings were built.

It is said that when the Bulsar site was chosen, Brother D. L. Miller said, "I will give the first thousand dollars toward securing the land and building dwelling houses and orphanages." After meeting many difficulties, on the morning of May 31, 1899, work was finally begun on the new property.

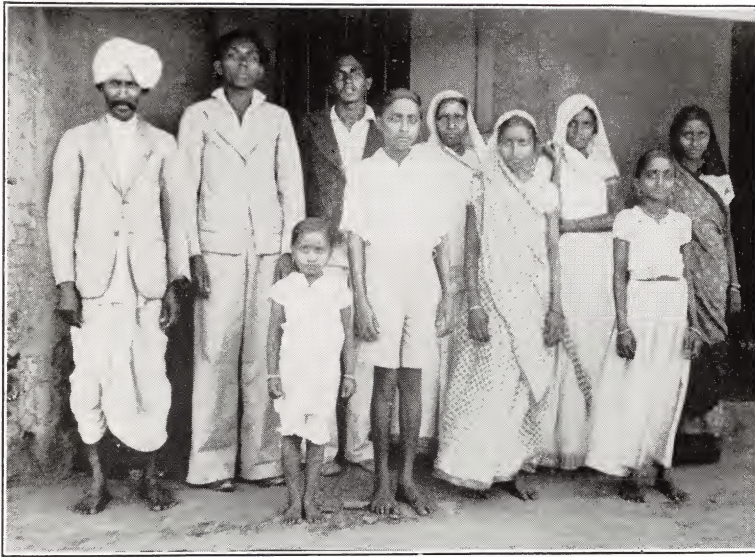
One of the first things to do was to dig a well. Brother Stover himself gives the following account: After the site for the well had been chosen and the circumference drawn, a little company of Christians stepped inside the circle, uncovered their heads and knelt in the presence of the well diggers.



**A Teacher's House**

A native brother made a prayer as follows: "O Lord, we thank thee that thou hast given this land to the mission and now here we would have the well. We consulted no astrologer. As we come to thee, give us water quickly, plenty and good, and bless all the diggers, haulers and laborers who shall do any work here. For Jesus' sake. Amen."





**The Sweeper Family**

### **Faithful Servants**

The sweeper (outcaste) family that has served at Bulsar from the beginning of the mission. The father and the mother of the mother in this family served first.

Missionaries who have lived at Bulsar have learned to know and respect this family. Each member of the family has been helpful to the whole community in keeping the premises clean and in order.



**Missionaries Approved for India, 1919**

Back row—Sara Replogle, D. L. Forney, Arthur Miller, C. G. Shull, Mrs. C. G. Shull, B. F. Summer.

Second row—A. G. Butterbaugh, Mrs. A. G. Butterbaugh, Nettie Brown, Elizabeth Kintner, Anna Brumbaugh, Verna Blickenstaff, Mrs. J. E. Wagoner, J. E. Wagoner.

Front row—F. M. Hollenberg, Mrs. F. M. Hollenberg, Mrs. Arthur Miller, Mrs. D. L. Forney.





**First Dispensary at Bulsar**

The medical work at Bulsar had to be built up from the beginning. There were no buildings and no helpers.

In 1913 Dr. A. Raymond Cottrell and Dr. Laura Cottrell came to India. With their coming the medical work of the mission began to grow.

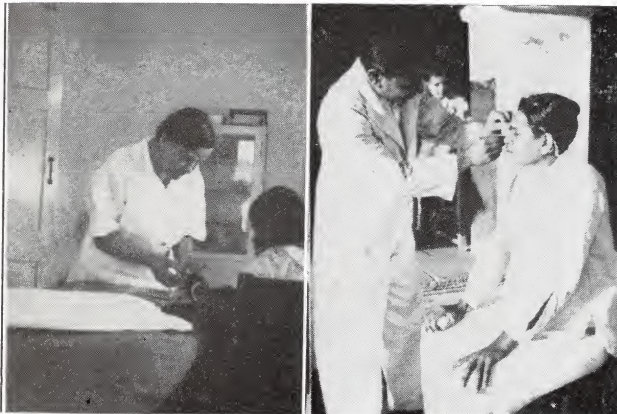
The picture shows the first room used as a dispensary, drug room, examining and surgery room. It was about ten by twelve feet. Much of the work was done on the veranda outside. About a year later a second room adjoining was added and in these three rooms as many as twelve thousand patients were treated annually. Such diseases as plague, cholera, dysentery, and smallpox were common, and malaria cases were brought in every day.

As many as one hundred cases came on some days. Hindus, Mohammedans, Parsis, Anglo Indians, and Europeans of all ages and all walks of life found their way to the mission headquarters on the Dharampur road at the south edge of Bulsar.

#### **Doctors and Nurses**

The following doctors and nurses have served at Bulsar for longer or shorter periods of time:

Dr. O. H. Yeremian  
 Dr. A. Raymond Cottrell  
 Dr. Laura Cottrell  
 Dr. Barbara Nickey  
 Dr. J. W. Fox  
 Dr. Leonard Blickenstaff  
 Jennie E. Mohler, R.N.  
 Mae Wolf, R.N.  
 Verna Blickenstaff, R.N.  
 Ruth Glessner, R.N.  
 Betty R. Blickenstaff, R.N.







### **Bulsar Dispensary**

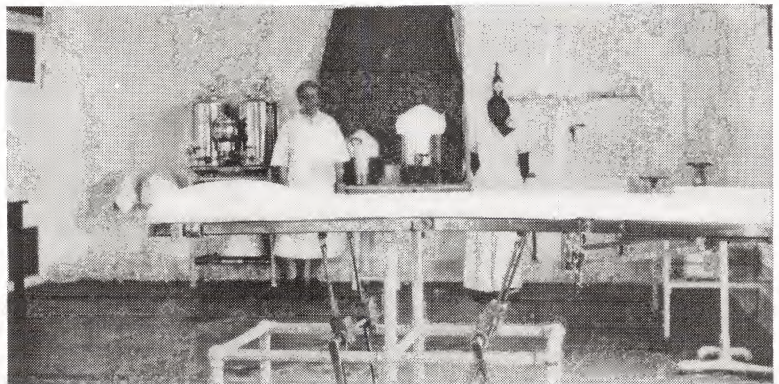
In 1916 a dispensary was built, and in 1915 work began on the Bulsar hospital unit. This was named the Quinter Memorial Hospital.

The dispensary was one building in the unit. It was so built that men and women can be cared for at the same time in separate parts of the building. Large verandas serve as waiting rooms and are also used for religious services while the patients wait to see the doctor. In the rear of the building there is a small operating room. The dispensary was finished in 1916.

The erection of the Bulsar medical buildings was made possible by the women of the home church. From 1915 to 1926 no less than \$28,500 had been contributed by them.

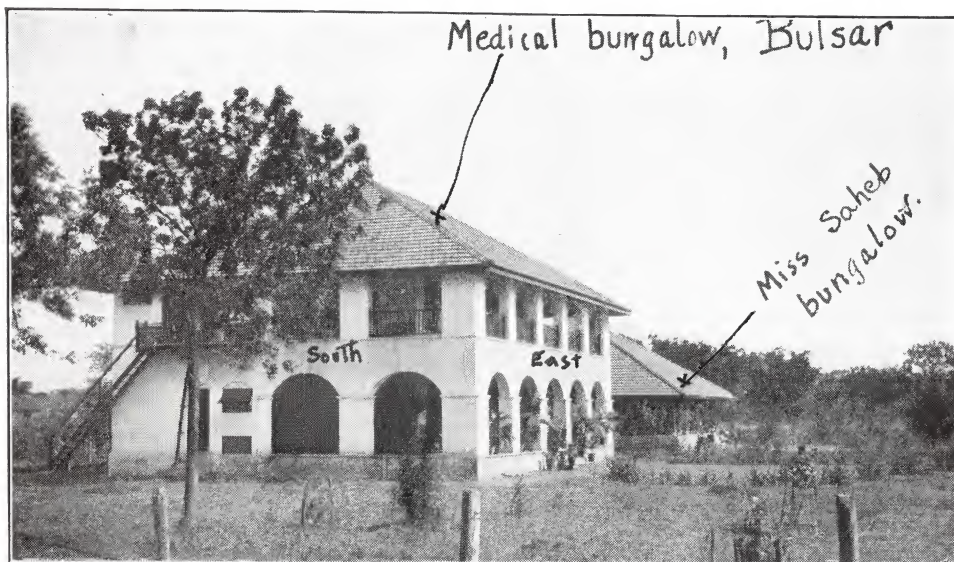
### **Jennie E. Mohler, R.N.**

Jennie Mohler served as nurse in the India mission from 1916 to 1931. Much of her time was given to the medical work in connection with the Bulsar hospital and dispensary and in the Indian homes with mothers and babies.



**Jennie Mohler in Operating Room**





**Medical Bungalow, Bulsar**

The medical bungalow was also under construction in 1915-1916 under the direction of A. W. Ross and Dr. A. R. Cottrell. In this home the doctors and nurses live and missionaries occupy the hospital rooms when they are in need of medical care. Two rooms upstairs are fitted as hospital rooms for missionaries.

The building marked "Miss Sahib Bungalow" is also known as "Juniata Bungalow." It was built by Q. A. Holsopple. It was used by some of the Miss Sahibs for several years. At the time the picture was taken Eliza Miller, Lillian Grisso, and Anetta Mow made bungalow No. 2 their home. This house has also been the home of several families. The L. A. Blickenstaffs occupied it for a number of years and during that period one room was used as the mission treasurer's office.

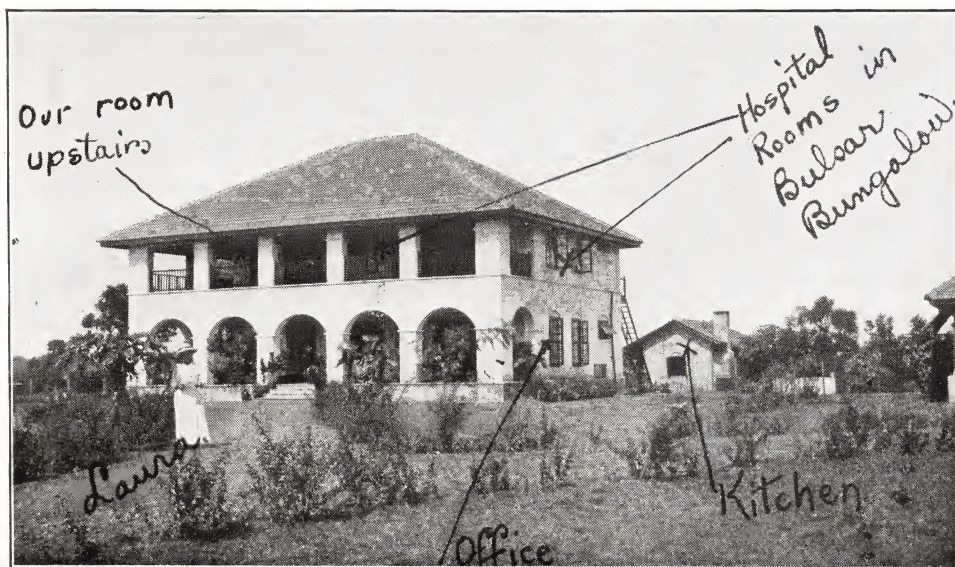
### **Lines for Patients**

The private wards of the hospital unit are built in lines of five and six rooms. When a patient is brought to the doctor, relatives and friends accompany him and all live together in the room during the time the patient is under the doctor's care. Skilled medical care is given by the hospital staff and some of the nursing is done by the friends of the patient.



**Lines of Hospital Wards**





Hospital Rooms in Medical Bungalow

The ground on which the Bulsar bungalows were built was very poor for building purposes because it was low and wet. Good foundations were imperative for the mission houses. It was estimated that one third of the cost of these buildings was put into their foundations. Because of heavy monsoon rains there could be no basements. During the eight months of the dry season great cracks appeared in this type of soil.

The medical bungalow is a good permanent building. It is build for the tropics. High ceilings and wide verandas give protection from heat and rain.



Juniata Bungalow in Foreground





**A Missionary Group, 1920**

The Field Committee, composed first of three members and later of five, was the official organization of the mission up until 1920. The Mission Conference came into existence in 1920, wherein all missionaries after passing their first language examination became voting members. In early days the Field Committee met every three months for business. The Mission Conference met once a year. The Executive Committee has had power to transact business between sessions and submit their recommendations to the stations for acceptance.

The times when the Field Committee meetings and the Mission Conferences met were always seasons of fine fellowship. Not only did the grown-up missionaries enjoy meeting one another, but the children of missionaries found conference days to be days of happy experiences. Frequently the children conducted some of the worship services of the conference in a most acceptable manner.



Back row:

H. P. Garner, Treasurer  
Vada  
D. J. Lichty, Chairman  
Anklesvar

Front row, left to right:

J. M. Blough  
Vyara  
Eliza B. Miller, Secretary  
Anklesvar  
A. W. Ross  
Bulsar

**Field Committee Members, 1920**





**Mission  
Conference,  
1937**

Missionaries at the India mission conference held at Bulsar, India, in March 1937 were as follows: left to right, front row, Ida Shumaker, Eliza Miller, D. J. Lichty, J. M. Blough, Anna Blough; second row, standing, Mabel Moomaw, Amsey Bollinger, Florence Bollinger, Anna Lichty, Goldie Swartz, Ruth Brooks, Harlan Brooks, Ilda Ziegler, Edward Ziegler; third row, I. W. Moomaw, Ella Ebbert, Elsie Shickel, Verna Blickenstaff, Anna Warstler, Hazel Messer, Susan Shull, Chalmer Shull; rear row, Emma Ziegler, Baxter Mow, Anna Mow, Lillian Grisso, Ralph Townsend, Dr. Laura Cottrell, Dr. A. Raymond Cottrell.



**Treasurer's  
Office.  
1920-1934**

During the time the mission treasurer's office was at Bulsar, it was in the southeast room of the Blickenstaff home.

In 1934 the office was moved to Bombay where it became the inter-mission business office. By 1940 ten missions were co-operating and in 1945 seventy-three.

**L. A. Blickenstaff's Office at Bulsar**





Oldest and youngest in service and years. Eliza B. Miller was in her thirty-seventh year of service when Ralph Townsend arrived in 1937.

### The Inter-mission Business Office

"The inter-mission business office continues stronger than ever with nine years of successful co-operation in providing greater service in financial lines to the missionary enterprises in India, conserving funds and reducing the cost of carrying on necessary business operations."—L. A. Blickenstaff, January 27, 1945, issue of the Gospel Messenger.

### Our Home Is Raj Mahal

"The Raj Mahal is an extension of service which the inter-mission business office has to render. We are glad we can share it with missionaries who need lodging in Bombay. The guest book shows three hundred five names and that four thousand forty-five meals have been served."—Mary Blickenstaff, April 24, 1943, issue of the Gospel Messenger.



### Mission Conference, 1942

Front row, left to right: Earl Zigler, Everett, Paul and Joy Fasnacht, Susan, Esther and Chalmer Shull.

Second row: H. L. Alley, J. M. Blough, Anna Blough, Anna and D. J. Lichty, Mary Royer, John Kinzie.

Third row: Rachel Zigler, Goldie Swartz, Sadie Miller, Barbara Nickey, Olive Widdowson, Pauline Kinzie, Alexander Kinzie. (William Kinzie cut off)

Fourth row: Mary, Betty and Rosemary Blickenstaff, Hattie Alley, Ella Ebbert, Kathryn Kiracofe, Florence and Amsey Bollinger.

Last two rows: Elsie Shickel, Anna Warstler, Leonard, Verna and Lynn Blickenstaff, Harlan Brooks, Hazel Messer and Russell Graham (visitor from United Church of Canada mission).



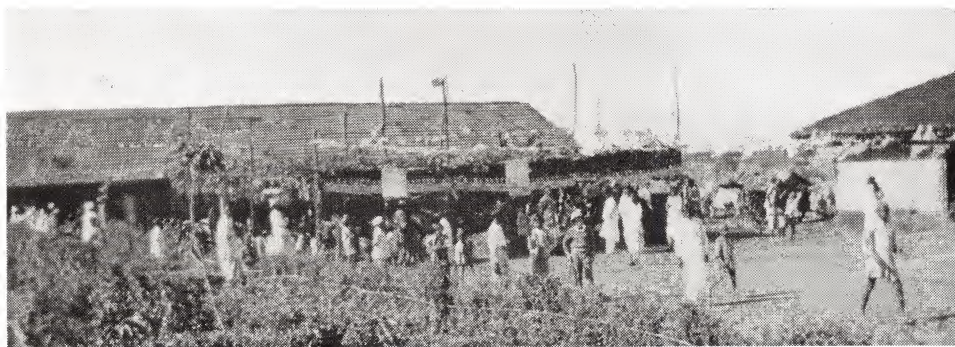


### Farewell Service at Wankal

After years of evangelistic effort in the villages of the Bulsar area, the Ebys were given a farewell at Wankal.

It was a day of great gladness and yet one filled with sadness. Words of appreciation were given for their service and their friendship.

A long-time friend was also present. Frank H. Crumpacker was on his way to America from China, where he had served as a missionary.



### Christmas Day, 1929, at Wankal

Wankal is located fourteen miles east of Bulsar, less than one and one-half mile from the line of the Indian State of Dharampur. The school was opened by A. W. Ross in 1916. The main school building was erected in 1918; other buildings in 1915.

### Camping

Camp life is a busy life. Morning, noon and night callers come. There are sincere inquirers, curiosity seekers and patients who come for treatment and medicine. All of these find their way to the tent which has become the missionary's headquarters.



In one report J. E. Wagoner says, "There was an attendance of from 75 to more than 200 at each of these meetings. Both Hindus and Mohammedans were present."





Christmas Day at Wanki, 1922

### The Wanki Sunday School

The Wanki Sunday school attracted many children. Ida Shumaker was known by all the boys and girls. Whenever she walked out to Wanki from the Bulsar compound the children ran to meet her and follow her to the Sunday school.

Christmas time was one of special significance. The children were given treats and they and their parents were eager for the great event.

Work continues at this place and a Christian family lives in the midst of the Wanki community.



Fording the River Between Bulsar and Khergam

Between Bulsar and Khergam flows the Auranga River. It is affected by the tide. At high tide the banks run full. Only at low tide is fording possible. Many times Ida Shumaker and her assistants have crossed the river when water reached the high seat of the tonga and the ridge of the oxen's backs.

### The Khergam Work

In 1921, Jethalal Hirabhai and family came to Khergam to supervise the district schools then in progress under the direction of Bro. E. H. Eby. Toward the close of 1925 land was purchased in Khergam. A building was erected for a girls' boarding. It was dedicated May 7, 1926, under the direction of Bro. J. E. Waggoner. On Jan. 20, 1927, Bro. N. V. Solanky and family and the little nest egg of the Khergam Girl's Boarding came to take charge of this work in the boarding and district schools under the direction of Ida C. Shumaker.



School Children and Village People at Khergam





**Khergam Church**

## **Organization and Dedication of the Khergam Church**

The Khergam church was organized on April 1, 1928, with Naranji V. Solanki as elder. Two years later there were eight Christian families living in the near vicinity, five of whom had taken land and built houses.

The dedication of the ground for the Khergam church took place on Good Friday in the year 1931. At four o'clock in the afternoon about three hundred Christians gathered together at the school building, where a short worship service was

held. Then a long procession moved to the new church grounds.

During the years 1931 to 1934 building work was carried on in the erection of the Khergam church. The building was built in the shape of a cross. Valji "Kaka," who had been a building contractor, gave of himself and his time to the building of this edifice. He was the father of Naranji V. Solanki, the elder of the church. The story of the labors and sacrifices of the Christians at Khergam to build the house of worship is an epic.

The church was finished and dedicated on March 27, 1934. The motto of the church was "And I, if I be lifted up, will draw all men unto me."

In 1934 the membership of the Khergam church was three hundred eighty, and in the 1945 Yearbook the total stands at five hundred ninety-three.



**Khergam Congregation, 1930**





**Dedication of  
Khergam  
Church, 1934**



**Father and Son and Son's Son**

Middle—Valji Govindji or Valji Mistri (carpenter),  
familiarily known as Valji Kaka (uncle)

Right—Naranji Valji Solanki

Left—Mulji Valji and son, John Alfred



**Ida C. Shumaker, 1940**

Nina Alley and Margaret Brooks are decorating Miss Ida with flowers before she sailed from India in 1940.



**Naranji and Benabai**

Naranji Valji Solanki and wife, Benabai,  
long-time workers in the Bulsar-Khergam area.





**Field Committee Meeting, Bulsar, October 1920**  
 Deputation present: 1. J. H. B. Williams. 2. H. J. Harnly. 3. J. J. Yoder



**Mission Conference Meals Served in Carpenter Shop, November, 1923**



**Manchester College Students With Professor Otho Winger and Wife**



**Betty Blickenstaff, R. N., and Rosemary**



# *Jalalpor*

**Year station opened**—1899

**Founders**—D. L. and Anna Forney

**Language area**—Gujarati

**Location**—145 miles north from Bombay

**Types of mission work**—Evangelistic and educational

**Churches organized**—Jalalpor, 1901; Unai, 1930 (disorganized)

## **\*Missionaries Who Have Lived at Jalalpor and Navsari**

|                    |                 |
|--------------------|-----------------|
| D. L. Forney       | J. M. Blough    |
| Anna Forney        | Anna Blough     |
| Adam Ebey          | J. B. Emmert    |
| Alice Ebey         | Gertrude Emmert |
| J. M. Pittenger    | Olive Widdowson |
| Florence Pittenger |                 |
| I. S. Long         | Ida Shumaker    |
| Effie Long         |                 |
| Mary Quinter       | Lillian Grisso  |
| Q. A. Holsopple    | Eliza Miller    |
| Kathren Holsopple  | Baxter Mow      |
| Kathryn Ziegler    | Anna Mow        |
| Ida Himmelsbaugh   | H. J. Brooks    |
| Sadie J. Miller    | Ruth Brooks     |

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\* Note: These missionaries have lived at Jalalpor for longer or shorter periods of time, some for assigned work and others for language study.





### **Jalalpor Mission House**

The Jalalpor mission house was built by D. L. Forney from funds for famine relief in 1900-1901. A beautiful view to the north looks out over the Purna River, on which fishing boats come and go with the incoming and the outgoing tide.

To the east there is a long vista of large overhanging trees which shade the busy highway.

On this dusty road which leads from the Jalalpor bazaar to the Navsari railway station a constant stream of men and women passes by. The picture at the bottom of the page shows the road bordered on

both sides by mango and banyan trees. Missionaries who have walked this highway at night when the moon was clear and bright will never forget the shadows black as ink stenciled upon the ground.



**Christian Home at the Side of the Road**

There are twelve rooms in this house, which is three stories high. It accommodates the mission workers. For a time a library, with good patronage, occupied two rooms on the second floor.



### Missionary Fellowship

From the beginning of the mission and during the fifty years that have passed by, the missionaries have belonged to one another, as to one large family. They have always prized the occasions when they meet in mission conferences, district meetings or other gatherings. This has been true not only for the adults but also for the children.



**Mission Family, 1931**

The Stovers, the Ebeys, the McCanns, the Forneys, Eliza Miller, Carrie Peters (visitor). Children: Emmert Stover, Henry McCann, Ruth Forney, Catherine Forney.



### Widows' Home, Jalalpor

The need for a widows' home was felt for some time. The Jalalpor home furnished a place for emergency cases. For four years the home was managed in turn by Mary Quinter, Kathryn Ziegler and Sadie Miller.

### Jalalpor Boys' School

In the annual report of 1903-1904, D. L. Forney gives the following statement concerning the Jalalpor boys. "Of the present number of boys in the orphanage twenty-six are members of the church. The average number of children in the orphanage for the year has been 81. Various industries have been carried on. Carpentry and tailoring have been most successful. Orders for furniture have been coming in more rapidly than they could be filled. A number of the boys have become self-supporting and others partly so."







**District Meeting Officers, 1901**

Delegates and officers of first district meeting in India, held at Jalalpor, 1901. Moderator—S. N. McCann (top row, right). Delegates from Bulsar—Madhavlal (front row, left). Ranchod Madhav (front, right). Delegates from Anklesvar—Premabhai Trikamlal (middle row, right), Budha Rama (top row, center). Delegates from Jalalpor—Lallubhai Kalidas (middle row, left), D. L. Forney (top row, left), W. B. Stover (center), and Adam Ebey (front center).

### **District Organization**

The idea that the Indian Christians should enter into active service in the church was central in the thinking of the early missionaries. Within the local groups as soon as churches could be organized, Indian Christians were placed in office and encouraged to function. This same plan was carried on to the district. This is seen very clearly in the case of the Jalalpor church. On Sept. 30, 1901, the Jalalpor church was organized with a membership of fifteen or twenty. That same year the first district meeting in the Gujarati area was held at Jalalpor with Indian men as delegates.





### Mary N. Quinter

Mary N. Quinter loved the women and their children. She often said, "If I had my life to live over I would become a doctor so that I might serve the suffering and needy women and children in this great land of India." Her last service was given in caring for a group of widows committed to her care at Jalalpor. In this work she was very happy. Her last months were spent with J. B. and Mrs. Emmert. She and the Emmerts had been friends at Huntingdon, Pa., before coming to India. Miss Quinter left a lasting impression upon those with whom she worked.

### The Emmerts

J. B. Emmert went to India in the fall of 1902. Two years later Gertrude Rowland sailed and soon after reaching Bulsar she was married to Jesse Emmert. He took charge of the work at Jalalpor when the D. L. Forneys left on furlough in 1904. In his work he looked after the orphanage, the school, district work and the carpenter shop. Being of a mechanical turn of mind he superintended the erection of a number of the mission buildings. He developed industrial work among the schoolboys to a high point of efficiency. Later they were at Bulsar, where he had charge of the industrial work.

During much of their second period in India, the Emmerts lived at Jalalpor. Evangelistic work among the surrounding villages was reopened. Schools were started—one near Jalalpor and some farther away. During the year 1915 there was an enrollment of 112 pupils. Church and Sunday-school work was carried on diligently and colportage work was done.

Brother Emmert was secretary of the mission for a number of years. Sister Emmert's health was not very good but she kept bravely on with her work, caring for the home and caring for her own children. They were very devoted and conscientious workers. They gave seventeen years of service to India.



Gertrude R. Emmert, J. B. Emmert, and Mary N. Quinter. Children: Anna, Mary, and Lloyd Emmert





### Evangelistic Touring

Here is Effie Long in the tent on one of the Longs' many evangelistic tours while at Jalalpor. The evangelistic tent is the headquarters for those who are on tour in the district during the dry season. It is sometimes a dispensary when the sick come for treatment. It is the tent around which meetings by day and by night are often held. The Longs, during their first term of service, lived at Jalalpor, where they toured among the many Koli and fisher people of that area. Since the early days some fisher folk have accepted the Jesus way and have become faithful disciples like the fishermen of old.

### I. S. Long by a Fisher Hut

At times the Longs lived in a fisher hut while out on tour. This place was known as House Ojal.



### The Water Buffalo

The buffalo cow is the producer of good, rich milk in India. If the white humped-back cow would give milk as rich in butter fat as does the water buffalo cow, the people would have a much larger source of good milk. Real effort is being made to improve the stock in India. The presence of these animals on the roads and grazing plots is a common sight. I. S. Long is not afraid of their long horns.



Herd of Water Buffalo





### **Bhat School, 1900**

D. L. Forney was the organizer of six schools among the fisher folk west of Jalalpor. The Bhat school in spite of reverses and persecution has been kept intact through the years. The first among the fisher folk to accept Christ was Lallubhai Punaji, who has become a frontline worker in the India mission.

I. S. Long succeeded D. L. Forney and did extensive work not only along the coast but east of Jalalpor. He and J. B. Emmert were

instrumental in opening schools among the Koli and the Gamit people. In D. L. Forney's second period in India, in 1920-26, he had charge of the whole area. Ida C. Shumaker had the honor of opening a boarding school into which, first of all, the Koli girls came. Later other classes also came. From 1925 to the closing of the school all classes were admitted. Along with the boarding students, day pupils swelled the number in the school to 125. Jivi Makan was the first Koli girl to become a Christian. She became the wife of Hanokh Raghavji.



### **Bhat Bible School, 1928**

Bhat is a fisher village along the Arabian Sea. In 1926, when this picture was taken, the school at Bhat was large and the attendance regular.

In the back row, not far from Eliza B. Miller, is Lallu Puna, the first boy to be baptized in that village. He was bitterly opposed at first, but a few years later had the joy of seeing his father and brothers become Christians. Between Miss Miller and Lallu Puna stands Damodar Master, who has been a faithful teacher for many years.

In 1927 a union committee of seven fisher villages demanded that the Bhat authorities stop the Christian religion and the school in Bhat. The Arya Samaj leaders incited trouble and imposed severe hardships on the Christians.





### Jalalpor Girls' School

This was the home of the Jalalpor boarding school. The upper rooms served as dormitory and the lower floor as school. Here fisher folks' children, Koli children, children of backward classes and the children of Christians lived and studied happily together.

For a number of years there was also a widows' home located at Jalalpor. The madam sahibs and the miss sahibs who in turn lived at the station directed the work of the widows' home and also helped in the work of the girls'

school. Added to this were many other duties connected with the mission program of the station and the surrounding villages.

The women's work project in America has found its special joy since 1930 giving toward the yearly goal of \$15,000 in behalf of just such work as this. In India, as in other lands, it has given the opportunity to many women and girls to live in Christian homes and to attend Christian schools.



Class of Schoolgirls, Jalalpor, 1932





**Rahel (Rachel)**

Rahel was led to the Jalalpor girls' school when she ran away from an oppressive taskmaster. She furthered her study at Anklesvar. She is now the faithful wife of a village teacher in the village of Rudha, where she helps in the village school and instructs village women.



**The Daily Grind**

### **Girls' School Directors**

From 1919 to 1921 Ida C. Shumaker had charge of the work at Jalalpor and the girls' school was a very special interest. Lillian Grisso also gave of her help to the work.

Between 1920-1926, the D. L. Forneys lived at Jalalpor, and Sister Forney, along with her other duties, found joy in working with the girls in the school.

During the years 1924-1931 Eliza Miller lived at Jalalpor and had charge of the girls' school.

For four years between 1931-1935 Sadie Miller served at the Jalalpor station.

From 1935-1938 Harlan and Ruth Forney Brooks were in charge of the work.



**Jalalpor Teachers, 1930**

Dayabai Jivan  
Shanti Girdharlal  
Rahel Jivan  
Shanti Kalyan





**Navsari Reading Room**

### **Work Among Moslems**

Mohammedan work originated from the urgent need of the Christian witness among Moslems, who comprise fifteen to twenty per cent of the population about Jalalpor and Navsari. In 1927 B. M. and Anna Mow settled in Navsari and began work in a limited way, along with the other duties that came to them.

In May of 1930 a library with a small stock of Christian literature in Urdu and Gujarati and several newspapers was opened in Navsari. It was open for everybody, but Mohammedans were invited especially.

In connection with the Moslem work the Mows were also active in the Jalalpor church and evangelistic work. During the year 1926 forty-four were baptized. The village masters gave their witness for Christ especially during the winter season when the villages of the district were visited. D. L. Forney had done much of this work and B. M. Mow continued it after the Forneys left for the homeland in 1926.

At this time there were sixteen schools operating in the villages. Their attendance ranged from ten to above one hundred, and the total was about four hundred.

During the years from 1931 until 1935 Sadie Miller lived at Jalalpor. During most of this time she directed the various phases of work at the station and also in the villages.

Between the years of 1935 and 1938 Harlan and Ruth Forney Brooks were located at Jalalpor. It was a note of special interest that Ruth Forney Brooks should live and work at Jalalpor, where her parents had served before her. She too had lived at Jalalpor before, for she was but a little girl of three years of age when her parents opened the station in 1899. The Brookses found themselves busy, for they were in charge of the station work and were also responsible for the large territory surrounding the station. During the winter season there was evangelistic touring to be done and added to this was the supervision of the village schools.

Touring work continues under the direction of Earl and Rachel Zigler during the more recent years. The Ziglers live at Bulsar but they visit the schools and the village communities of the Bulsar, Khergam and Jalalpor areas.



# Anklesvar

**Year station opened**—1899

**Founders**—S. N. and Elizabeth McCann

**Language area**—Gujarati

**Location**—194 miles north from Bombay

**Types of mission work**—Evangelistic, educational, agricultural

**Churches organized**—Anklesvar, 1901; Jitali, 1927; Rohid, 1927; Andada, 1929

## \*Missionaries Who Have Lived at Anklesvar

|                    |                   |                    |
|--------------------|-------------------|--------------------|
| S. N. McCann       | Kathryn Ziegler   | I. W. Moomaw       |
| Elizabeth McCann   | Q. A. Holsopple   | Mabel Moomaw       |
| Dr. O. H. Yeremian | Kathren Holsopple | A. S. B. Miller    |
| Wilbur B. Stover   | Eliza B. Miller   | Jennie Miller      |
| Mary Stover        | A. T. Hoffert     | Beulah Woods       |
| Ida Himmelsbaugh   | Lillian Grisso    | Emma Ziegler       |
| Mary N. Quinter    | Elsie Shickel     | Anna Warstler      |
| Olive Widdowson    | Sadie J. Miller   | A. F. Bollinger    |
| S. Ira Arnold      | I. S. Long        | Florence Bollinger |
| Elizabeth Arnold   | Effie Long        | William Kinzie     |
| J. M. Blough       | Ben Summer        | Pauline Kinzie     |
| Anna Blough        | D. J. Lichty      |                    |
|                    | Anna Lichty       |                    |

\* Note: These missionaries have lived at Anklesvar for longer or shorter periods of time, some for assigned work and others for language study.





### **The McCann Home**

When the McCanns first came to Anklesvar they rented this bungalow from a Mohammedan gentleman. Here they resided for nearly three years, 1899-1901. It stood in the triangular plot where two busy roads met.

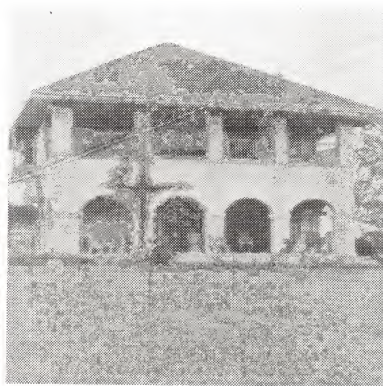
**The Stover  
Bungalow  
or  
Bungalow  
No. 1**



The first Anklesvar mission house was built with famine relief money. Scores of men, women and children worked at it, carrying brick, mortar and clay to the scene of construction after helping in the making of the brick. Built between 1899-1901.



**Bungalow No. 2**



**First House on V.T.S. Compound**



**Second House on V.T.S. Compound**



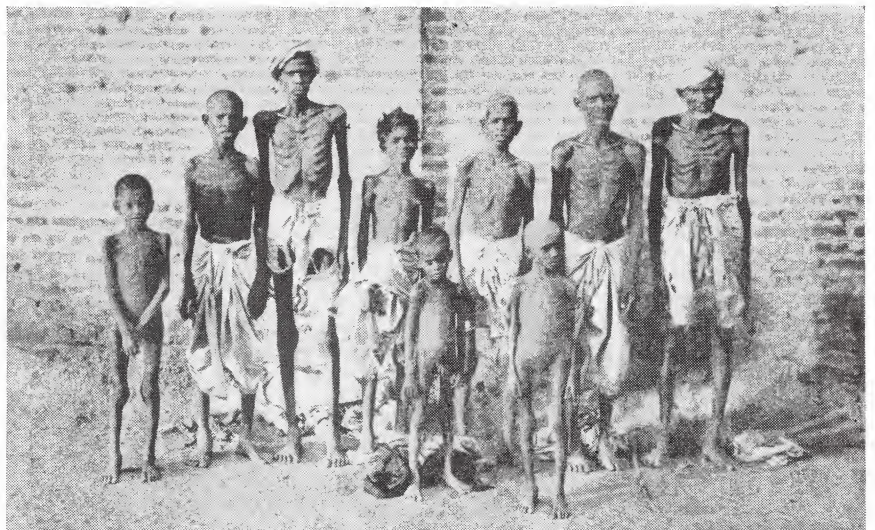


**Digging a Government Water Reservoir**

Work at Anklesvar was opened in the year 1899. The area was chosen partly because of the need for Christian ministry and relief among the large class of farm workers. Anklesvar is located in the midst of the great cotton-growing section of India. During the early years the mission did much famine relief work.

### **Famine Victims**

At one time early in our efforts at Anklesvar over 10,000 people were working on famine relief jobs. Many children were brought in during those years. Some of the most prominent men and women of the church in India today were among the children thus cared for.







Anklesvar Christian Men; W. B. Stover in Center, 1917



S. N. McCann Teaching



Marriage of Gaga and Boni



### Orphan Boys

Mary Quinter loved to work with the small orphan boys. The first orphans came in January 1899. The first orphan was baptized on February 24, 1901.



### Village Evangelistic Work

I. S. and Effie Long spent many fruitful years in the Anklesvar district, both helping with the educational work and touring among the villages. They are seen here with their children camping while on a tour.

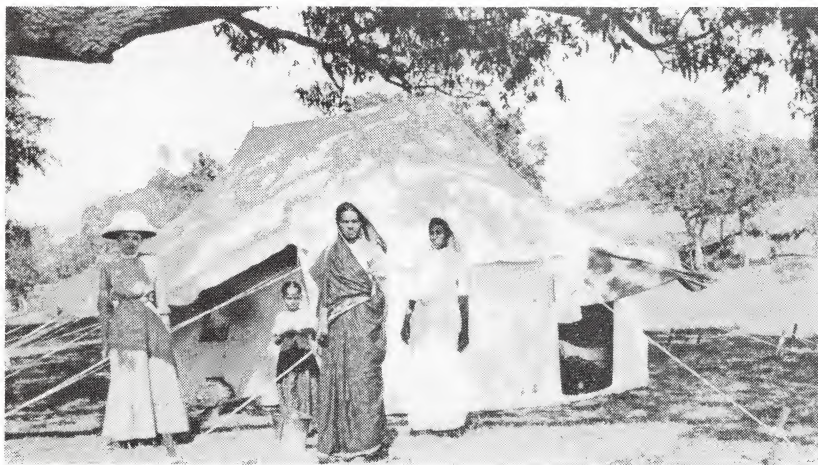
Those who tour from village to village to hold evangelistic meetings can accomplish much and their services are greatly appreciated. Much of the work rests upon the local teacher and evangelist and his family.



### From Village to Village

Olive Widdowson and her assistants spent many weeks and months living in the villages, teaching and preaching the gospel of Jesus Christ.

The Lichtys have traveled intensively in the Anklesvar area bringing the message of Christ to the village people right where they live. Here they are leaving one village where they had conducted a series of evangelistic meetings.



In the  
Village  
of  
Hijot



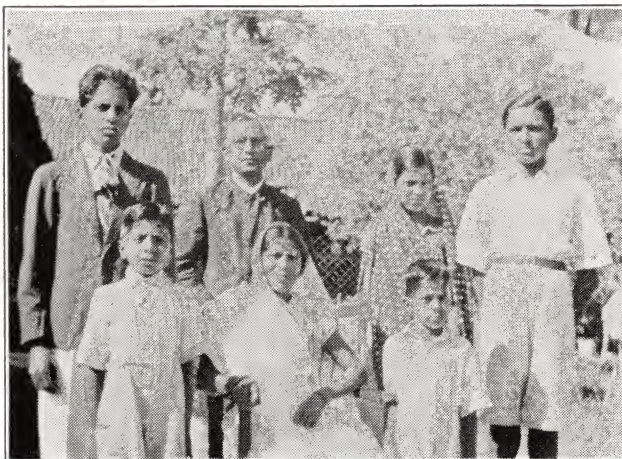


### A Village Service

To attend a village service is always an interesting experience both for the missionary and for the village people. Often men and women will walk long distances across the fields for the afternoon or evening meeting. The women sit to one side in a group while the men sit on the other side. They find pleasure listening to the music and the spoken word and they enjoy the pictures by the "magic lantern."

It is always an extra treat when a group of schoolboys or schoolgirls come to the village to help in the meetings. The Christian boys play the drums and cymbals as they sing and the entire audience joins in the singing as all clap their hands.

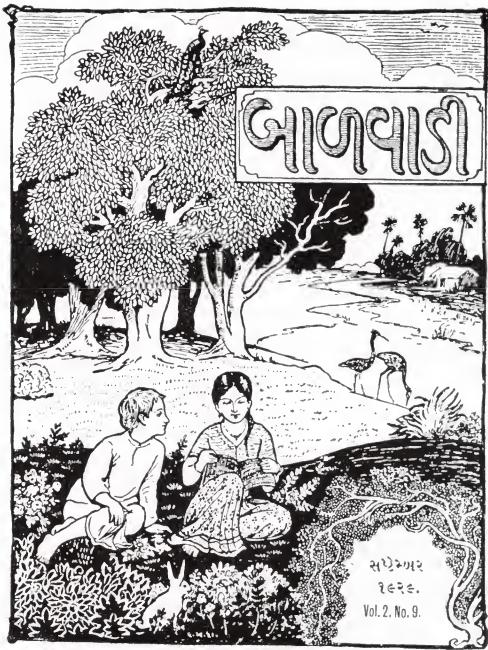
On Sunday morning the village people assemble in front of the Christian teacher's home for Sunday school, their Bible lessons and morning worship. Trivial matters, such as goats and cattle stalking past, do not disturb the audience. Frequently dogs may chase chickens through the center of the group, but no one sees humor in the incident unless it be the missionary.



### Evangelist Virabhai and Family

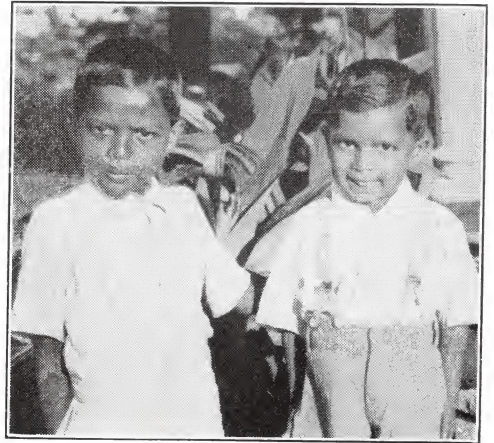
Virabhai Amthabhai and his devoted wife, Anandibai, have served the Anklesvar church long and well. As elder, pastor, evangelist and counselor to those in need, Elder Virabhai has endeared himself to the hearts of many. He has served the Vali-Umalla area and also as evangelist at the Bulsar dispensary and hospital. One year he and his wife won first place in the gardening contest in recognition of their beautiful flowers.





## Children's Magazine

The Children's Garden ("Balvadi") is the name of the little monthly magazine (union) for the children of all Gujarat. It was started in 1928 and in the first eighteen months the subscriptions went up to six hundred. Effie S. Long was one of the editors who felt that this delightful little story paper would bear much fruit in the hearts of India's children. It is boys like these in the following picture who enjoy reading the "Balvadi."



The Hope of India



A Candy Treat

Ida Himmelsbaugh buys sweets from the candy man for children of the baby home and for Helen and Daniel Stover.



Women's Sewing Class

The sewing class meets on the veranda. Kathryn Ziegler, Elizabeth Arnold and Mary Stover have joined the group.





### Anklesvar Church

The Anklesvar church stands on high ground by the side of a busy road over which multitudes of people in carts and on foot pass. It may be seen for miles from the four directions. D. J. Lichty was designer and builder. The architecture is typically Oriental. The church was built in 1929-1930.



### Dedication of Andada Village Church

It is always a joy when village groups can be organized into a church fellowship. In the village of Andada there is now a promising rural church of nearly 270 members. These people are chiefly farm laborers but their sacrificial giving helps much in keeping the church going.

This simple building is constructed with brick and clay mortar and is covered by a roof of homemade tile.



Jennie Miller's Grave Near Anklesvar Church

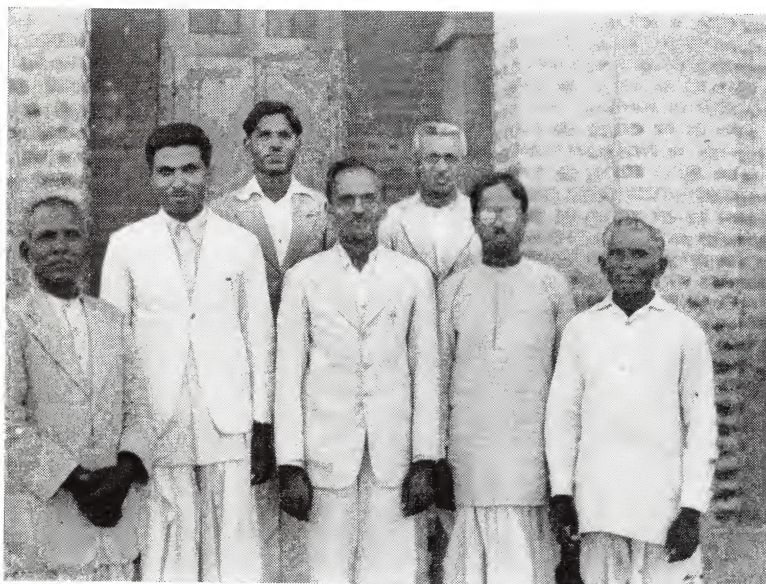




Interior  
of the  
Anklesvar  
Church

Interior view of the Anklesvar church building, taken during a district meeting. Brother J. M. Blough stands by the pulpit. In keeping with Oriental custom and simplicity the Indian people prefer to use mats on the floor rather than benches. Above the archway is the inscription in Gujarati, "The Lord is in His Holy Temple."

For many years the Christian people at Anklesvar had no place of worship except one of the larger schoolrooms. In 1931 in response to acute need the present church building was completed. Members of the Sheldon church in Iowa gave generously and the members of the church in India also gave liberal amounts which made the present attractive building possible.



#### Official Board

To form a Christian fellowship which later becomes integrated as a church has been the major purpose in mission work. And to have an official board made up largely of competent and zealous Christian Indian members is the hope of every church.

In the Anklesvar church in 1945 there is a total of 1,219 members, and on the official board are seven Indian men and two missionaries. Premchand G. Bhagat (center) is the elder-in-charge.





### **Anklesvar Girls' School**

In 1919 the Bulsar Girls' School was moved to Anklesvar. Eliza Miller was in charge. The school has had a long and useful history in training young women for homemaking and other responsibilities in the community. Scores of girls have become splendid teachers and village workers as they have served with their husbands.

The six girls at the left have all proved to be good Christian leaders.

The group below is ready to enter teacher training at Godhra.



**Godhra Training School Girls**





### Schoolgirls Take a Trip to a Village

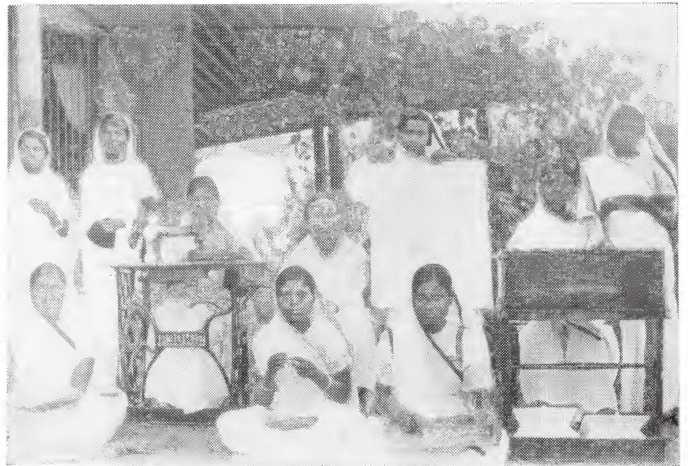
The schoolgirls always enjoy an evangelistic tour among their people in the villages. Above is such a group on tour. With them are their trunks, lanterns and other simple equipment necessary for camping on the way. Eliza Miller and Elsie Shickel are with the girls.

The Anklesvar school building was one of the first projects of the women in the home

church. In three years they contributed \$12,000. The building was completed in 1923. It has been in constant use since then. And since 1930 the women in the American churches have continued to work in behalf of the girls and women of the girls' schools. The project has been directed definitely to the training of the girls. In the elementary schools and in the practical arts school, as well as in the village schools, the girls are given the opportunity to become efficient Christian home builders and teachers.



Sadie Miller Goes Everywhere on Her Wheel



Lillian Grisso With Class

To meet the great need of Christian leadership for the women of the villages the School of Practical Arts was opened at Anklesvar in 1924. The aim of the school is to prepare the Christian girls for the richest and most effective Christian service in home, church and community life.





## Scenes From School of Practical Arts

The practical arts girls are given courses in religious education, home economics, health, industries, and community life.

The five pictures show the girls garden-  
ing, buying vegetables in the market,  
learning to care for children, budding rose  
bushes and using the sewing machine.







Opening Day of Vocational School

### Vocational Training

The Vocational Training School was opened June 6, 1924. Fifteen young men presented themselves as candidates for the teachers' class. In connection with this class a primary school was opened which near-by village children attended.

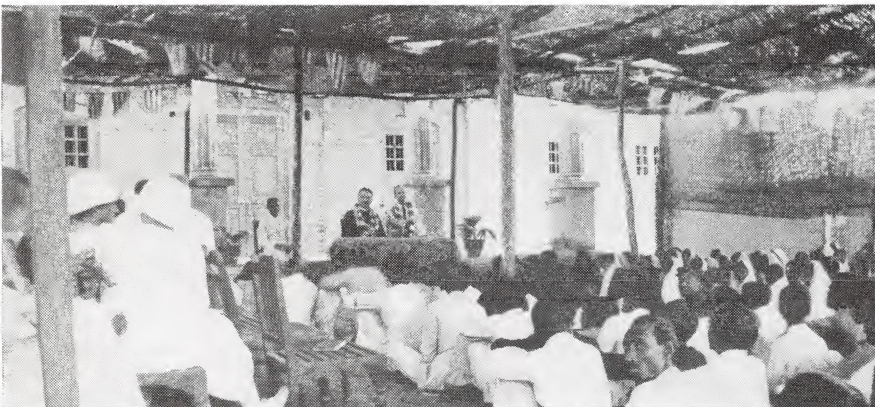
The aim of the school is to touch life at every possible point: intellectual, economic, moral, religious and social.



The Rhodes Memorial is a training center for young men preparing for the ministry, teaching, agriculture, crafts and other occupations. This beautiful and well-constructed building is the gift of the Franklin Rhodes family to the young men of India. It was erected in 1928 as a memorial to their son Floyd.

The three white windows to the right on the first floor indicate the chapel room where students meet regularly for prayer and worship.

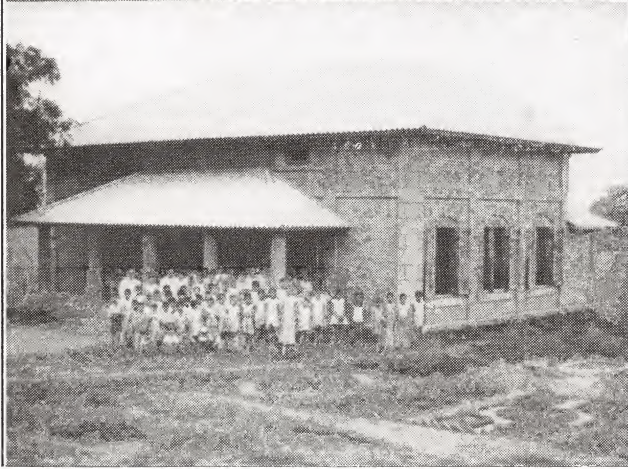
The grown trees and shrubbery remind us that fourteen classes have gone out since the building was dedicated by President Otho Winger during his visit to India. I. S. Long was dedication chairman.



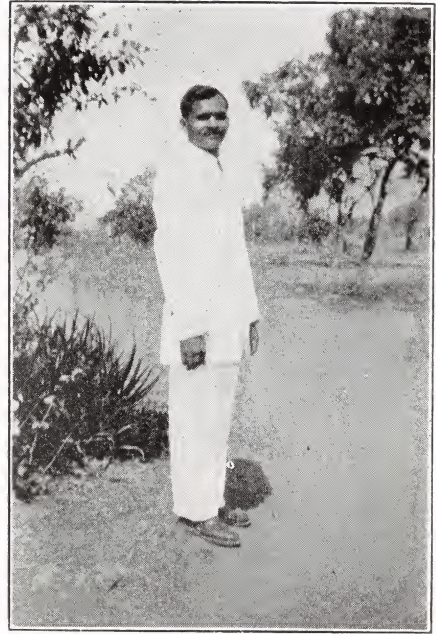
Rhodes Memorial (above); Dedication of Rhodes Memorial (below)

The district meeting was also held at Anklesvar in 1928. Elder G. K. Satvedi was elected the first Indian moderator. Since then again and again Indian elders have moderated the district meetings.





Breaking Ground for New V.T.S. Building (above); The Completed Building (below)



Premchand G. Bhagat

Premchand G. Bhagat has been the competent and devoted headmaster of the training school since its beginning in 1924.

He is not only a teacher and school administrator of singular ability but also a churchman of devotion. He has moderated the district meeting on several occasions. When the International Missionary Council convened at Madras in 1938 he was chosen to represent the nearly 40,000 Christians of Western India.

I. W. Moomaw directed the work of the Vocational Training School during the time he lived at Anklesvar. So completely did he give himself to the work that the British government awarded to him the Kaisar-i-Hind medal in recognition of meritorious service.

During the years I. S. Long, D. J. Lichty, I. W. Moomaw, A. S. B. Miller, and A. F. Bollinger have superintended the Vocational Training School for longer or shorter periods of time.



Vocational Training School



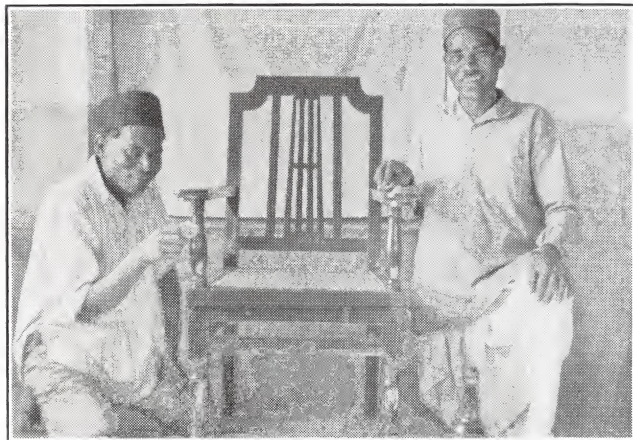


### Manual Arts Building

The manual arts building was erected in 1924 largely from funds contributed by the Student Volunteers in our colleges. Here woodcraft, agriculture, weaving, and other village vocations are taught.

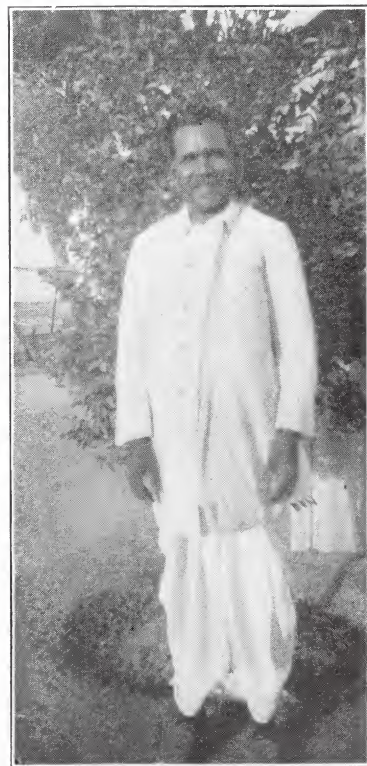
### Carpentry

The Vocational Training School offers a three-year course in carpentry under government supervision. At the end of the course an examination is held and certificates are awarded to successful candidates. A large number of normal students also complete this course and find that experience in woodcraft is an asset to them as rural teachers.



**Pulpit Chair**

A chair for the pulpit of the Anklesvar church made by two students. This chair of teakwood, constructed with twenty-two well-fitting mitered joints, neatly caned and well finished, is characteristic of the quality of work done by the students. All projects are made by hand beginning with rough lumber. Visitors from the West often marvel at the skill shown by Indian craftsmen in the use of their simple tools.



**Shop Foreman**

Mistri Bhikhaji is the efficient and genial shop foreman. A skilled mechanic himself, he possesses the skill necessary for teaching the art to others.



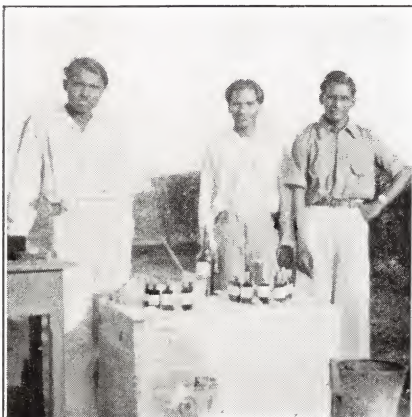


### Threshing Floor

Threshing scenes are familiar in India. Farmers bring their ripened grain, rice, wheat, sorghum and millet, to the threshing floor where it is threshed and winnowed.

### Winnowing Grain

Students of the Vocational Training School often have joint farm projects where the work is performed by classes and groups. Here a class of students is winnowing grain sorghum. The agricultural instructor stands at the right.



### Making Soap (Left)

A lesson in soapmaking during a farmers' institute.

### Examining Hemp (Right)

A. S. B. Miller and daughters in a field of good hemp.







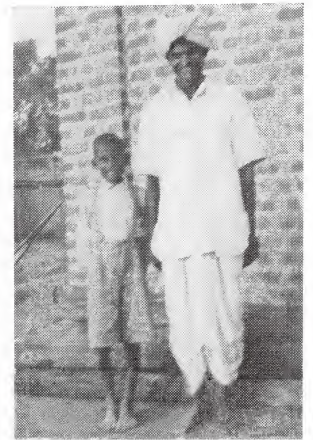
### Government Inspector Examines Farm Student

As its name implies, instruction at the vocational school is extremely practical. Here the government inspector "examines" one of the normal school senior students to learn whether he can hitch a yoke of oxen properly and operate the native cultivator with a sufficient amount of skill.



**African Millet Grows Tall**

I. W. Moomaw looks at the large heads of millet. Many people walked miles to see this new variety of "bajri."



**Farmer and Son**

### Good Yield of Cotton

One of the objectives of the Vocational Training School has been the production of improved crops. A. F. Bollinger and a teacher are seen examining cotton in one of the fields which was a source of pride to them and much interest to the people of the region.

Students in the Vocational Training School were happy to learn that farm yields can be greatly increased. Here on field No. 10 the yield of cotton was increased over 100% during a period of 12 years.



**A. F. Bollinger and Teacher in Cotton Field**

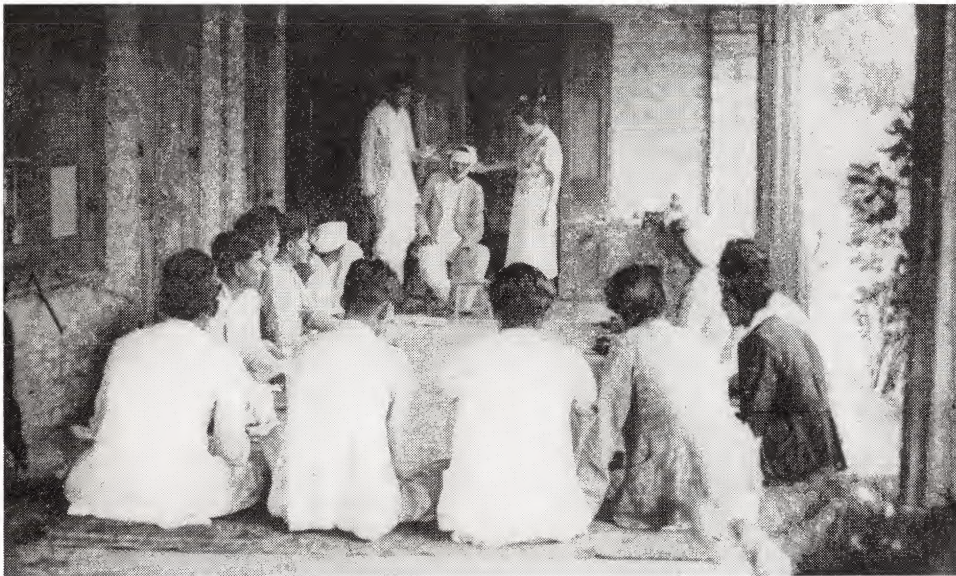




**V.T.S. Cow Gives Better Milk**



**Bigger Eggs**



**Class in Bandaging**

Students in the Vocational Training School must not only meet satisfactory scholastic attainments but also be qualified to meet the common daily needs of the people whom they serve. A part of their training is the preparation and dispensing of simple medicines.

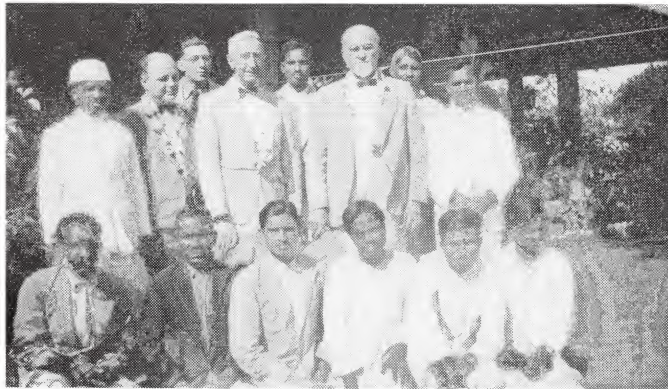
Florence Bollinger gives instruction in first aid and teaches the students how to put bandages on properly. The men show keen interest in such lessons, knowing that the knowledge will be of value in their own homes and villages.





### District Meeting Booths

A "mandva" is a booth made of bamboo poles to which are tied bamboo mats for walls and roof. These are commonly used in the dry season as temporary living quarters. They are used at district meetings and other large gatherings.



Deputation Visit: C. D. Bonsack; L. S. Brubaker; J. K. Miller



### Co-operative Credit Association

As the Christian community at Anklesvar increased, the need for a co-operative credit association arose. This was organized in 1930. Since then it has had a happy history in helping members in times of need. The above shows the members convened for the annual meeting, 1934.



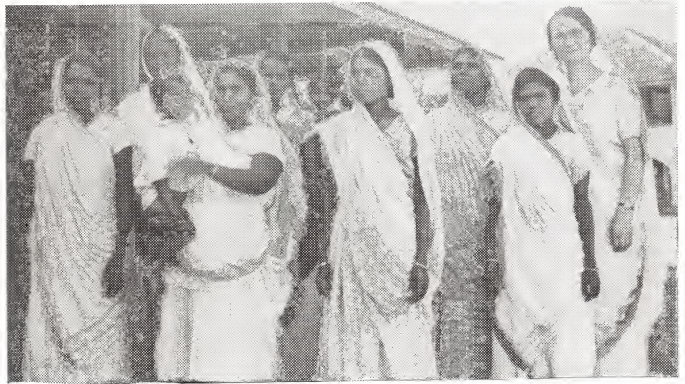


### Young People's Camp

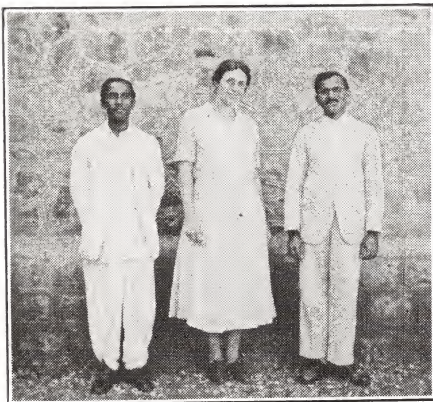
Older girls in young people's camp, December 1936. Courses of study included New Testament, Characteristics of the Christian Family, and Problems of Home and Community Life. Mabel Moomaw was one of the camp leaders.



Women's Institute



Christian Women Promote Health Day



Instructors in Teachers' Institute: Anna Warstler, Premchand Bhagat, Theophil Balsari



Officers of Gujarat Temperance Society  
Anna Warstler, Eliza Miller



# Dahanu

**Year station opened**—1902

**Founders**—Adam and Alice Ebey

**Language area**—Marathi

**Location**—Near Arabian Sea; 74 miles north from Bombay

**Types of mission work**—Medical, evangelistic and educational

**Church organized**—1917

## \*Missionaries Who Have Lived at Dahanu

|                     |                       |                    |
|---------------------|-----------------------|--------------------|
| John Pittenger      | Goldie Swartz         | H. L. Alley        |
| Florence Pittenger  | D. J. Lichty          | Hattie Alley       |
| Dr. O. H. Yeremian  | Nora Lichty           | Mae Wolf           |
| Adam Ebey           | Ella Ebbert           | Anna Brumbaugh     |
| Alice Ebey          | Verna Blickenstaff    | Ethel Roop         |
| Charles H. Brubaker | Andrew G. Butterbaugh | Dr. Ida Metzger    |
| Ella Brubaker       | Bertha Butterbaugh    | Hazel Messer       |
| Dr. Barbara Nickey  | C. G. Shull           | Amsey F. Bollinger |
| Anna Eby            | Mary Shull            | Florence Bollinger |
| B. Mary Royer       |                       |                    |

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\* Note: These missionaries have lived in Dahanu for longer or shorter periods of time, some for assigned work and others for language study.





Adam Ebey Home in Dahanu Bazaar, 1903-1906

### Beginning Work at Dahanu

Early in 1903 the Ebeyes went to Dahanu and rented a small native house near the railroad station where they lived about three years. In this place, living with them, Dr. O. H. Yeremian began his medical work. Later Anna Eby, B. Mary Royer and Dr. Barbara Nickey also lived in this house while studying language. Adam Ebey did much medical work, both from the Ebey veranda and while touring among the villages.

### Village Work

In one of Adam Ebey's reports he says, "While out with the tent we visited over 250 villages. In Dahanu talukha are 50,000 people in 133 large villages and over 1,000 small ones."

The Pittengers and the Berkebiles lived in Dahanu for language study before settling in the Dangs in 1907 and Vada in the same year. While they lived at Karadoho, three miles east of Dahanu, extensive medical and evangelistic activities went on from this center. One year 15,189 cases were treated, two fifths of whom were women. There were at one time thirteen day schools and seven night schools. Another year the sale of 1,730 Bibles and Bible portions was reported.

### Courage and Love

While living at Dahanu and Karadoho the Ebeyes lost five of their children. Paul, Mary, John, Anna and Adah were laid to rest at Bulsar, Karadoho and Bombay. Later another child died while the Ebeyes were home on furlough. Few missionary families have been called upon to bear greater sorrow than the Ebeyes passed through. They bore their grief with beautiful Christian courage and poured out a greater share of love upon their beloved people of India.



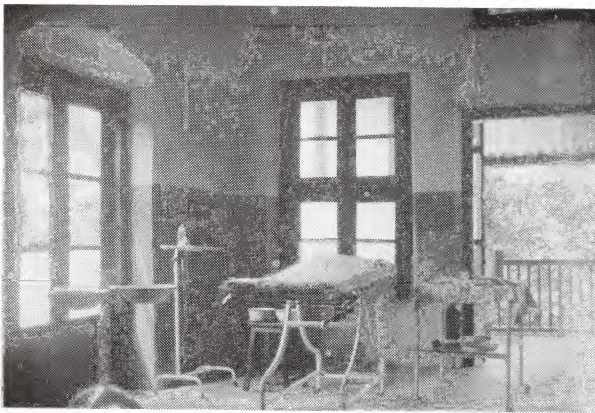
Karadoho Mission House, 1908





**The Dahanu Hospital**

The Dahanu hospital was dedicated in June 1926. This beautiful and serviceable building was made possible by gifts of \$12,785.81 from 3,325 children in America. The hospital was the fulfillment of a dream which all the pioneers of the Dahanu medical work had had as they labored long years without adequate equipment. Patients who had been cared for in crude bamboo rooms with dirt floors could now have clean, light and airy rooms. Parsis, Mohammedans, Europeans, Christians and various castes of Hindus from the rich and from the poor have come for help.



**Operating Room in Hospital**

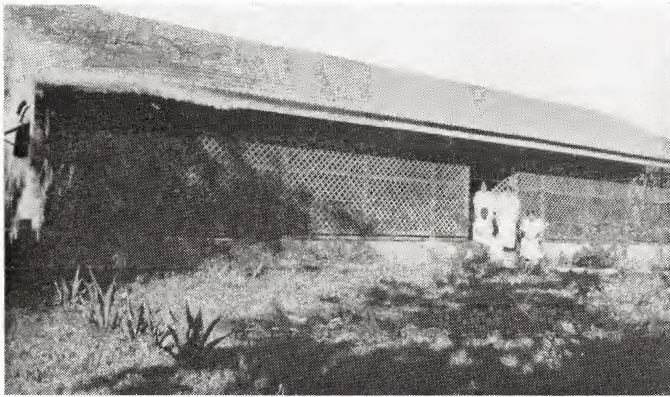
The operating room in the Dahanu hospital has its wide doors and windows to provide as much light as possible. The room is clean and white.



**Dahanu Dispensary**

During the year 1917-1918 the Dahanu dispensary and the bungalow were built. A large well was also dug. D. J. Lichty had general oversight of this building work. The dispensary has proved a haven of blessing for hundreds in the past twenty years.





**Dahanu Nurses' Home**

### **The Nurses' Home**

The nurses' home is a comfortable place for the girls who are taking their training and attending the sick in the hospital and in the dispensary. The nurses have a matron who helps them in the regulation of their home life.

### **Medical Workers**

Dr. Barbara Nickey has served at Dahanu since 1915. In 1920 Verna Blickenstaff, R.N., went to India. In 1926 Ethel Roop, R.N., began work as a nurse at Dahanu. Dr. Ida Metzger started her work in 1925. Dr. Peter Paul is the son of one of our Christian families. Early in the medical program nurses' training began.



**Dahanu Hospital and Dispensary Workers, 1929**



**Medical Staff and Evangelistic Workers, 1934**

### **Medical and Evangelistic Work**

Seated on the chairs are Evabai, evangelist, Dr. Peter Paul, Dr. Barbara Nickey, Nurse Messer, one of the Indian nurses and Anna Brumbaugh.

Evangelistic work has always gone hand in hand with the medical service. Patients who come for treatment hear the Word of God and learn to know about Jesus Christ. Daily prayers are held and many patients attend these services. For many of the patients their illness becomes their first opportunity to know about Christianity.





**Medical Motor, Verna Blickenstaff, R. N., and Dr. Ida Metzger**



**Dr. Ida Metzger with babies given to the mission**

Dr. Ida Metzger joined the India mission in 1925 and served faithfully until 1931 with headquarters at Dahanu. An eye affliction caused her to give up her cherished hopes and plans for a while. Dr. Metzger and Miss Blickenstaff operated a roadside dispensary touring car that was a great boon to the people far away from the hospital and dispensary. Regular weekly visits were made to certain villages. Serious cases were urged to come to the hospital.

The first trip was made in November 1927. Along the way various stops were made and the people were informed that each week the motor would pass that way and on that day they could stop it and get medicines. It was not expected that the work would be very large the first year because it would take time to gain confidence. But the first season far exceeded what had been expected to be accomplished.



**Dr. Peter Paul and Dr. Barbara Nickey**



**Dr. Peter Paul and his wife, a nurse**



**Sarabai, a nurse, and her husband**





**Dr. Barbara Nickey (left) and Hazel Messer (right) with a class of nurses**

The nurses follow a regular course of study that prepares them for the government examinations, which, if passed, then send them out as duly qualified for public health activities or workers in regular institutions or as special nurses for special care. They are much in demand everywhere. In India the majority of the nurses are Christian nurses.



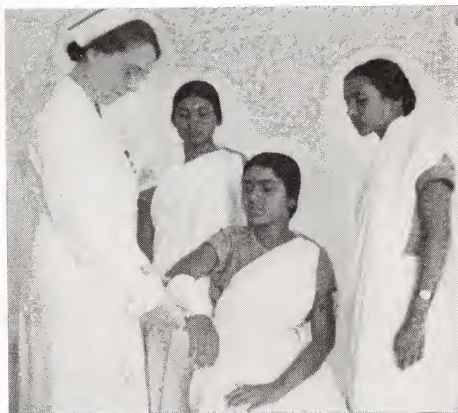
**Nurses of Dahanu Nurses' Training School. Dr. Barbara Nickey and Hazel Messer, 1940**

In a land where it is very difficult for women to be willing to become nurses it is most encouraging to have Christian girls take nurses' training and finish their courses. Year by year in the Dahanu Nurses' Training School young women have been taking their training. Hazel Messer, R.N., has devoted much time to teaching and training the nurses.



**Daughter of Jewhar Princess**

The Ayah (caretaker) of the baby holds the daughter of the princess. The king and the princess have come to the Dahanu hospital for help.



**Hazel Messer, R. N., teaching the methods of bandaging to nurses in training**





**Verna Blickenstaff, R. N., With Baby Home Children**

A baby home seems a necessary phase of mission work in the history of most missions. There are times when there appears to be no other way to save lives of parentless and motherless babies than to accept them when they are given away. Such helpless orphans have always touched the heartstrings of missionaries, and baby homes have been established. Thus it has been in our mission in India. For a succession of years the baby home was located at Dahanu.



**B. Mary Royer and Baby Home Babies**

B. Mary Royer with some children of the baby home at Dahanu. At the left side of the picture is Tulsibai, a Christian woman from the Vada-Pinjal area of Jewhar State.

In more recent years some Christian families have taken motherless babies into their homes and cared for them until the fathers and their relatives were able to take the babies home. In this way a child's life is saved and he can then return to his family.





Warali Boys, Janki and Ladaka

### Through Jungles

Goldie Swartz has ridden on her bicycle many, many miles over hot, dusty jungle roads around Dahamu and Palghar. She has camped in dozens of villages throughout the entire Marathi area.



The Dependable "Bike"

During the past couple of years Goldie Swartz has had charge of the Palghar station, living alone in the absence of the Shulls on furlough. Besides the district schools and evangelistic work she looks after the station school and other station interests. Hers has been a busy life full of interests.

The giving of medical assistance has also been one of her duties. The nonprofessional missionary often finds that he must be interested in giving medicine in the absence of a regular doctor.



Camp on Surya River, Near Kasa



## The Tonga

The tonga is considered a necessary luxury in village evangelistic work. It usually has a pair of springs which absorb many shocks when the tonga slips into deep ruts or crosses pathless fields. The missionary and the Indian helpers ride the tonga and take turns in walking, which proves a restful procedure on a long trek.



## The Touring Cart

It requires no little skill to pack all the necessary camp equipment on an oxcart. The tent, the poles, and pans, a cupboard, tables and a stool, plus the bedding roll must be packed in their proper places.

A medicine chest is always carefully placed in the center where it will ride without damage to the bottles. The "magic lantern" is also given a place of protection and on top of all the vegetable basket must be tied.



## The Butterbaugh Family

Andrew and Bertha Butterbaugh served in India from 1920-1928. After studying the Marathi language they spent much of their time in evangelistic work, living in a tent. He also supervised some building work.

Their oldest son, Beryl, died from diphtheria while they were at Poona in 1924 awaiting the arrival of their youngest son, Gladden.

In October 1928 Andrew Butterbaugh passed away and the family returned home. Only three short years passed by till Bertha, "the Princess," joined those who had gone on before.







**B. Mary Royer With First Schoolgirls**

### **Charter Members of Dahanu Girls' School**

In February of 1920 the first girls came to the Dahanu Girls' School. They came out of severe famine conditions. B. Mary Royer took charge of the girls and in July the school was placed in charge of Ella Ebbert.

In this way the mission entered into a line of work which it had desired much to do. It was most encouraging to watch the development of those first charter girls.



**Indira, B. Mary Royer, Sunder**

B. Mary Royer and the faithful Bible woman visited many homes where they taught the women and children.



**Ella Ebbert With Dahanu Girls**

By January 1921 there were twenty-five girls in the Dahanu Girls' Boarding School. In its second year the deputy educational inspector visited the school. He found things satisfactory and registered the school.

Until July 1, 1924, there were two boarding schools, one at Karadoho for the boys and one at Dahanu for the girls. When the boys' school opened at Palghar the boys of the fourth grade and above went to Palghar.





**Christian Children**



**Schoolgirls Using the Spinning Wheel**

Blessed is the woman who looks well to the ways of her household. The girls in the Dahanu school have been carefully taught those industries, skills and attitudes which prepare for faithful Christian homemaking.



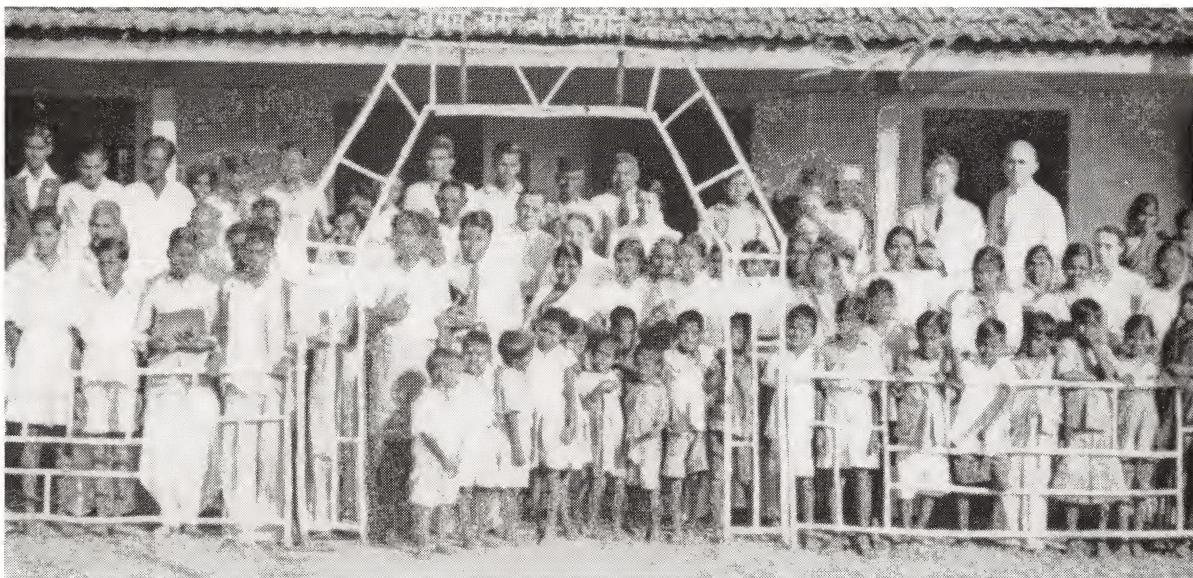
**Dahanu Schoolgirls Knit Sweaters for Baby Home Children**





**D. V. B. S., 1944**

A very successful daily vacation Bible school was held at Dahanu in the summer of 1944. In the center is B. Mary Royer, missionary instructor, to her right, D. J. Bhonsale, headmaster of the Palghar Boys' Boarding, and to her left, L. N. Chouradi, children's special missionary in the Marathi language area.



**Marathi District Silver Jubilee**

The twenty-fifth district meeting of the Second District was held at Dahanu February 4-7, 1944. This was a silver jubilee celebration of twenty-five years of work as a district. The motto was "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Cor. 15: 58). A review of the work from the beginning of our Marathi work until the organization of the district was given. Early days at each station were reviewed by Indian brethren and one Indian sister. One of the older Marathi missionaries gave historical gleanings from all the stations.





### The 1940 Storm

Views of the bungalow and the dispensary at Dahanu after a terrible windstorm. The storm was especially severe at the Dahanu, Palghar and Bulsar stations. Fallen and twisted trees covered the compound. The wrecked roofs caused much damage inside the buildings. The windmill was blown down.

On October 16, 1940, the terrible cyclone swept over this part of the country along the Arabian Sea coast from south of Bombay north to Surat, doing immense damage to local seacraft, crops, orchards, houses and trees. Many lives were lost among the fishermen. Mango and banana groves suffered greatly; rice almost ready to cut was laid flat in the water, and what had been cut and stacked was soaked. The storm lasted for fifteen hours and at its height the wind reached the maximum velocity of seventy-five miles per hour. Throughout the storm and for three days after there was also heavy rainfall, which made it very hard for people who had to live in damaged houses, and worse for those whose houses had been demolished.

### The Dahanu Church

The Dahanu church was organized in February 1917. There were then fifty members. Dr. Barbara Nickey was one of the charter members, and she is the only one of that organized membership who still lives at Dahanu.

During these twenty-eight years the Dahanu congregation has met in a schoolroom for its worship service. No special church building has been built. The members observe the love feast twice a year. The Sunday school has always been an essential part of the church's life, and preaching services have been faithfully held every Sunday. The giving of the Dahanu church has been exceptionally good. Some of the most active members are indigenous to the area. Through the years the members have found joy in the work about them. Women of the church would at times accompany the missionary and the Bible woman to near-by villages and help in the services.

In speaking of evangelistic work, Anna Eby gave the following report in 1917: "Four men have been doing evangelistic work. Our evangelistic efforts have been chiefly among the farmer and fisher class of people, as these classes have been the most receptive to teaching. Special effort has been put forth to prepare our workers for an evangelistic campaign this coming winter. During the last few months of the year the village teachers, preachers and Bible women have been coming together weekly for Bible class and prayer. The touring season is now on and every schoolteacher becomes a preacher also. We are planning to be out in camp a part of the season. In many places the soil must yet be prepared for the sowing . . . . The task is a large one, and . . . from the human standpoint it seems hopeless. But . . . we hope for the harvest time . . . ."

Many members work in the Dahanu hospital and each year render service to thousands.





Marathi Missionary Group



Singing Christmas Songs



Two Sets of Twins Born in  
the Same Week



Schoolgirls, Grown and Married,  
With Their Children



Nora Arnold Lichty



Graduate Nurses



Mary Speicher Shull's Grave



# *Vali-Umalla*

**Year station opened**—1904

**Founders**—D. J. and Nora Lichty

**Language area**—Gujarati

**Location**—Rajpipla Native State; 24 miles east from Anklesvar

**Types of mission work**—Evangelistic, educational, agricultural

**Churches organized**—Vali, 1907; Amletha, 1907; Jamoli, 1928; Netrang, 1943

**Church house built at Vali**—1915

**Church house built at Umalla**—1930

## **\*Missionaries Who Have Lived at Vali-Umalla**

|                   |                  |
|-------------------|------------------|
| D. J. Lichty      | Mae Wolf         |
| Nora Lichty       | Olive Widdowson  |
| Adam Ebey         | Kathryn Ziegler  |
| Alice Ebey        | A. T. Hoffert    |
| E. H. Eby         | Ben Summer       |
| Emma Eby          | Nettie Summer    |
| Q. A. Holsopple   | Eliza Miller     |
| Kathren Holsopple | Sadie Miller     |
| S. Ira Arnold     | William Kinzie   |
| Elizabeth Arnold  | Pauline Kinzie   |
| Ida Himmelsbaugh  | Everett Fasnacht |
| A. S. B. Miller   | Joy Fasnacht     |
| Jennie Miller     |                  |

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\* Note: These missionaries have lived at Vali or Umalla for longer or shorter periods of time.





Rajpipla State Railway

### Mission Beginnings in Rajpipla State

A narrow-gauge branch railway, forty miles in length, runs from Anklesvar to Nandod, the capital of Rajpipla State. The Narbada River issues from the Vindrya Mountains near Nandod, winds across the fertile lands of the state, and empties into the Indian Ocean. About one million people, most of whom are Bhils, live in Rajpipla. They maintain their lives by working in fields and forests.

During the famine of 1900-1901 the people of this area suffered greatly. S. N. McCann was distributing relief at Anklesvar. He responded to appeals to help the needy folk at Rajpipla, and opened food depots at Jhagadia, Umalla and Amletha.

The distribution of food was accompanied by an effort to bring the light of Christian truth. This was the beginning of a mission work which has since been carried into hundreds of villages.

When new harvests had removed the scourge of famine the McCanns helped to maintain the people until they could support themselves. In 1903 and 1904 several hundred people were received by baptism. They were ready for further guidance and teaching when the Lichtys came into the state in 1904.

The village of Vali, three miles south of the Umalla railway station, was chosen as the mission home for the Lichty family. Farm lands were secured and some Christian young men were located there and helped to become self-supporting farmers.

Just as Jesus went about doing good by meeting the needs of the people of his time, so the church has tried to meet the needs of the people of Rajpipla, needs of body, mind and soul. Therefore, it has been the purpose to raise the economic level, to provide schools, and to establish churches for spiritual help and guidance.



"He's not a burden; he's my brother"





### First Home and Church

Dan and Nora Lichty were the pioneer missionaries in Rajpipla State. They chose Vali, a small village in the agricultural valley of the Narbada River, as the first mission station. Here they built their first home. It was a grass hut with palm-leaf roof and ground floor, dark, dirty, and entirely lacking in sanitary facilities. Fleas, bedbugs, mosquitoes, mice, rats, scorpions and snakes were constant visitors. The low palm-leaf roof did not give adequate protection from the tropical sun. All these discomforts they considered trivial compared to the joy of their work.

Brother and Sister D. L. Miller visited them in this home, as we see in this picture, giving counsel and encouragement with the greetings they brought from the church in America.

For the first year their dining room served as the place for public worship, and the shade of the veranda served as office and reception room for all who came for help.

While the first essential to the pioneer missionary is a place in which to live, however humble, the second is a place of worship. The dining room being inadequate as well as objectionable, the first church was built. It is the center building in the second picture. This too was a grass hut but it housed the Vali congregation, which grew rapidly. Dedicated to the Lord, it was his holy temple and the souls of his people were fed there. Several years later a little larger and more substantial building was built, although it too was of the simple native materials.

The trials and tribulations of this mode of life supplied subjects for humorous and good-natured conversation when the missionaries assembled; but it soon became evident that it was much too expensive in life and health, and by common consent it was decided that substantial and sanitary buildings be erected as soon as possible.



First Vali Church—Center Building





### Vali Bungalow

A comfortable home, with a large veranda for the missionaries. This porch was put to many uses. The irrigated garden in front of the house provided flowers, fruit and shade.

### Vali Church Dedicated October 1915

With money and labor from the local congregation and funds from America, an adequate church house was built at Vali. It was also used for a school building.



### Vali Leaders

A. S. B. Miller with a group of ministers, deacons and teachers.



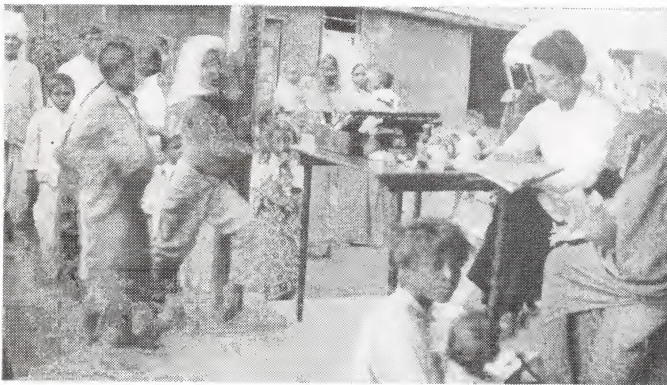


### Sunday-school Class

Vali Sunday-school primary department and weekday kindergarten of eighty children usually met on the bungalow veranda. Kathren Holsopple and daughters, Frances and Nita, are at the righthand side. Suribai, Ramibai and Karla were teachers.

### Community Christmas

The Vali congregation had a three-day Christmas festival in 1921. It included an afternoon of games, races and other recreation, a drama written and produced by the schoolboys, an all-night song fest, services in the decorated church, Christmas dinner and gift-giving. There were safety pins for the women, dolls for the children and bandanas for the men and the boys. Many of these gifts had been sent from the Roxbury church in Pennsylvania.



### A Doctor Visits Vali

Dr. Barbara Nickey from Dahanu conducting a clinic for the sick of Vali on the bungalow veranda.



### S. Ira Arnold and Bridal Couple

A Christian wedding in India means the establishment of a new Christian family. This means much for the church and the Christian community.





**Vali  
Boys'  
Boarding  
School**

The boys attending the Vali vocational school were taught gardening, farming, carpentry and the regular school curriculum. This was done with the idea of improving their village life when they returned as Christian teachers. The boys attended the religious program of the community. They took part in the church services and daily prayers. They joined the band of Christians who went to near-by villages to sing and preach in the evenings after their day's work. The school-boys did their own housekeeping, rotating through the jobs of cooking and cleaning, water drawing and meal grinding. Their playground was their dining room except during the rains. It was always an interesting sight to see the boys seated in rows with the large kettles of food at the head of the line. After grace had been said, they found great satisfaction eating their simple but wholesome meals.



**The Pipe Line**

Saturday afternoon was bath and laundry time. A tank by the well was filled with hand-drawn water. The water flowed out through a pipe with holes at intervals. Using this flowing water the boys washed their clothes and bodies and irrigated the garden beyond.







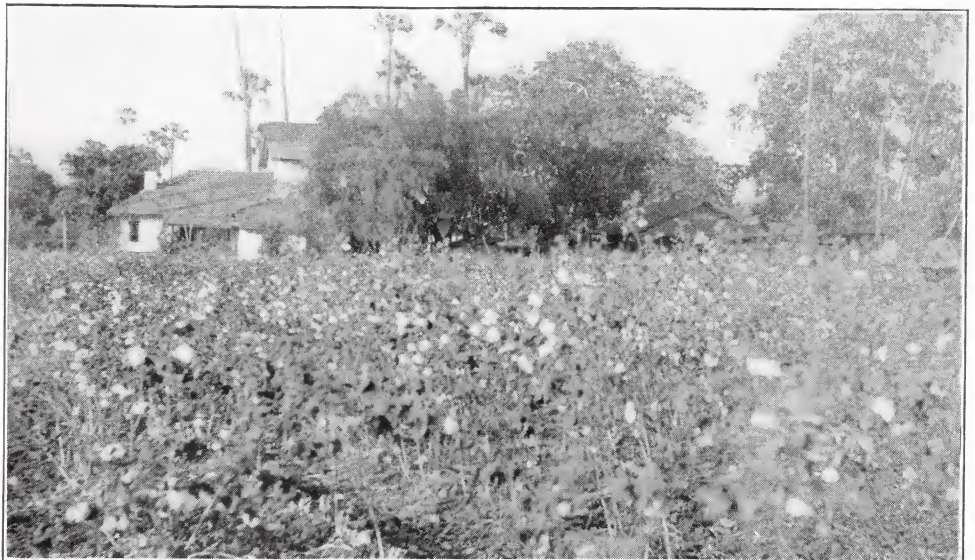
### Bullocks and Milk Cows

The schoolboys were proud of their well-cared-for cattle. The mission owned the fields surrounding the school. The cultivation of these acres was an important part of the education of the boys. The crops helped to support the school. The two black water buffaloes supplied the school with milk.

### Raising Cotton

Under the direction of their teacher these second-grade boys learned to raise cotton, which is an important crop in the Vali area. The boys are preparing the ground by digging out the old stalks. They pile them in heaps and burn them.

At the end of the school year they will harvest the soft white cotton. The schoolboys learn more effective ways of raising cotton which in turn they teach to their fellow villagers when they return home. One of the real contributions that the mission makes is the improvement of the economic condition of the people.







**S. N. McCann Administers Baptism**



**Q. A. Holsopple Baptizes an Applicant**

District evangelistic work grew out of the relief work carried on during the famine of 1899-1902. The Bhil people responded readily to the gospel message and during the next few years quite a number were baptized. In 1903 there were 94 converts and in 1904 there were 241. These were scattered through many villages, having been won in meetings held by S. N. McCann, assisted at times by Wilbur Stover. Early in 1905 D. J. and Nora Lichty moved to the state, located at Vali, and took charge of the work. In 1907 the two churches of Vali and Amletha were organized.

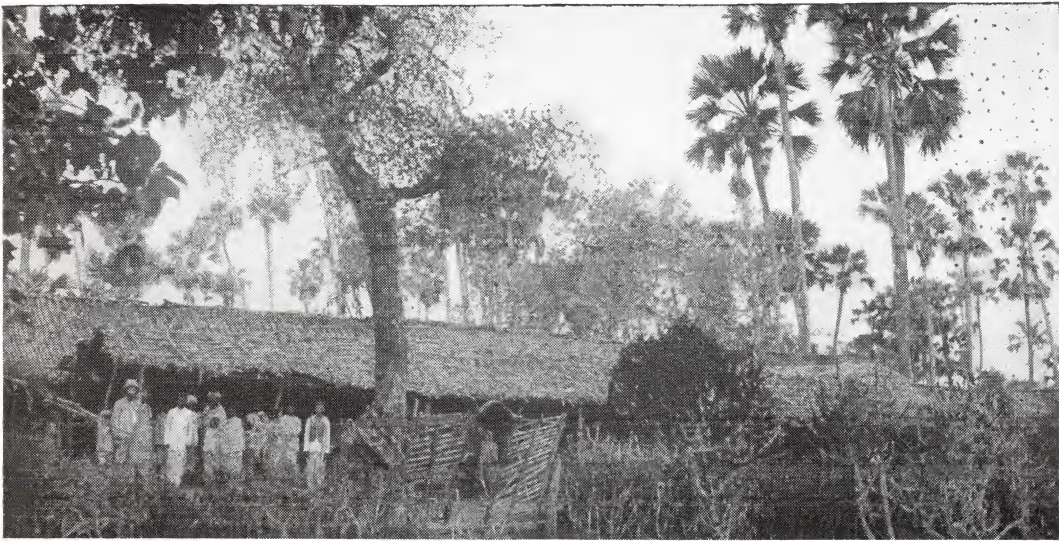
Much depends upon the courage of the first man in a village who decides to become a Christian. The influence of a headman means much in the decision which the whole village will make. In the group of Majla Christians, the man on the extreme right was among the first of this village to be baptized.



**Christians of Majla Village**

Since the Christian church moved into Rajpipla State in 1904, practically all missionaries who have lived in the state have given freely of their time to district evangelistic work: McCanns, Ebeyes, Ebys, Lichtys, Holsopples, Arnolds, Millers, Summers, Kinzies and Fasnachts. Also Ida Himmelsbaugh, Kathryn Ziegler, Eliza and Sadie Miller.





A  
Christian  
Home  
in  
Amletha

### Pioneers in Village Work

Between Umalla and Nandod, along the Rajpipla State Railway, are three villages, Taropa, Amletha and Kumasgam. The railway station is Amletha, while the other villages are one or two miles distant.

During the famine years, 1897-1902, and later S. N. McCann and helpers were successful in starting Christian work, which has continued to the present time. McCann had his relief headquarters in the home of Natha Baghwan, a farmer and Christian worker. The first school at Taropa had fourteen children with Mithalal Ukad as teacher. This is one of the larger villages and has since maintained a school of more than one hundred pupils. The church, with living quarters for the teacher, was built at Amletha.

The E. H. Ebys worked for some time at Jhagadia, which is about midway between Anklesvar and Umalla. Later because of shortage of helpers this work was transferred to Vali.

The D. J. Lichtys and Sadie Miller have devoted much energy to the work throughout the Rajpipla area.

Until the present day, village evangelistic work has continued over the state. William Kinzie and Everett Fasnacht have been in many villages. In the Narbada River valley area are three organized churches, which adhere to the Anklesvar congregation. And to the southeast a new territory recently promises to be equally fruitful. In the village of Netrang there have been admissions to the church. Also in Bhangoli, four miles farther on in the jungle, several have joined the Christian group.







**Dhanjibhai—a Christian Saint**

in demand and brings the owner good returns. Although Dhanjibhai refused to sell the grove at a good price, he forbade that the trees should ever be tapped again to harm his fellow men. The trees still stand. They are silhouetted against the sky and serve as a background for his home.

Dhanjibhai dedicated one of his best fields to the Lord and brought the income from it each year to the district meeting for mission work. Although not a literate man he was well educated in spiritual things. He was a constant help and inspiration to the mission workers.



**Home of Dhanjibhai**

Dhanjibhai, Bhil headman, animist priest and farmer of Taropa village, became a Christian through the teaching of S. N. McCann. Although this caused him to lose his first two positions with their income he still had a fair living from his toddy palm grove and farm.

Toddy is a sap taken from the palm. It becomes a highly intoxicating liquor when fermented. It is much

His home, with its palm-leaf roof and mud walls, was truly a Christian home. He and his faithful wife and fine children were a good influence far and near. One son, Nagarji, is an ordained elder with exceptional teaching ability; Rupabai, the daughter, is a trained nurse. Dhanjibhai died in 1935. But he is not dead, for he lives in the hearts and minds of all who knew him, honored, loved and respected by Christian and non-Christian alike.



**Dhanjibhai With Daughter Rupa and Son Nagar**

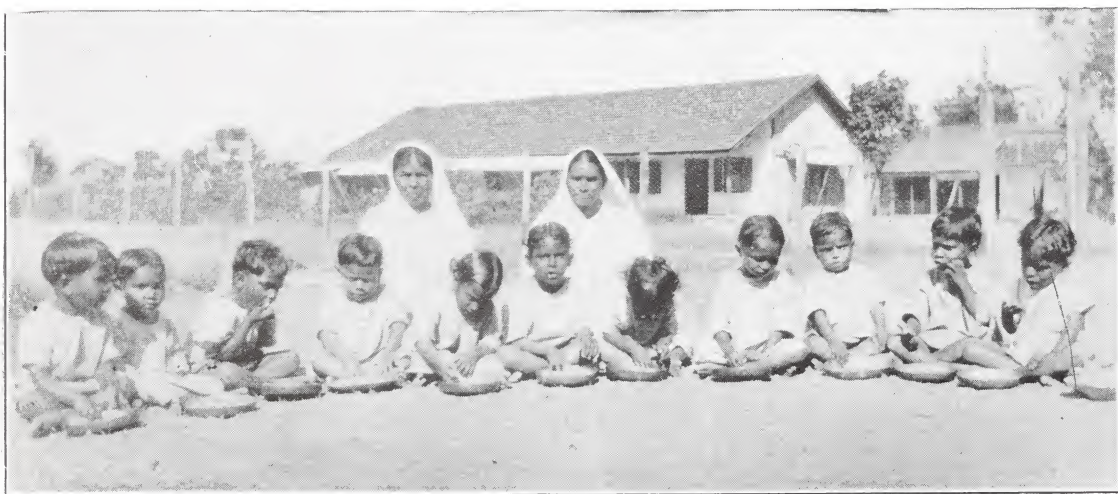




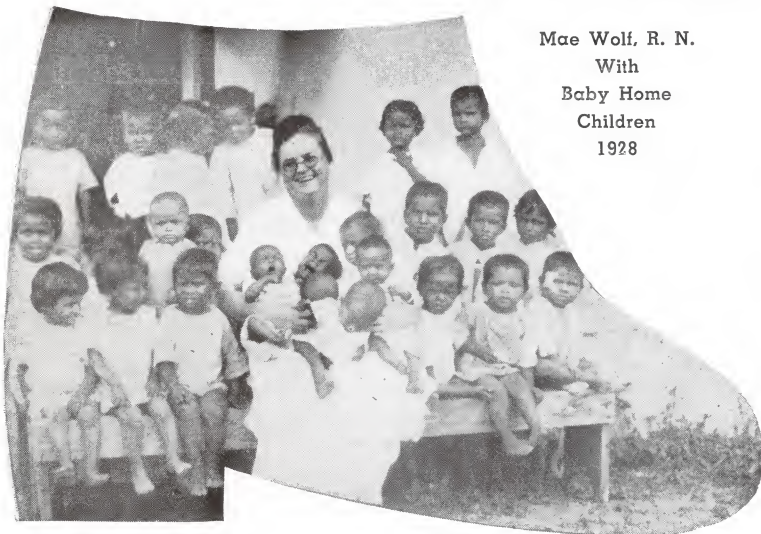
### Umalla Baby Home

Among Christian people the importance of childhood is recognized. Early in her service as a missionary Ida Himmelsbaugh felt keenly the need of the underprivileged babies. First at Anklesvar and later at Umalla she received some of these infants who were deprived of one or both parents.

Miss Himmelsbaugh had as a helper a widow named Bonjibai. She became a consecrated Christian as well as a capable helper in the baby home. She passed away in 1944. Olive Widdowson also had charge of the home.



Older Children of Babyfold, 1931



Mae Wolf, R. N.  
With  
Baby Home  
Children  
1928



Faithful Bonibai





**Naming Service**

### **In the Villages**

In the village of Perdal a prayer service was held to give a name to a baby boy. The Christian parents desired that their child might be dedicated to the Lord and grow up to be a good man.

The baby was named Pur-shotam, which means a man of highest quality. Jennie Miller and Kathryn Ziegler were present at the naming service.

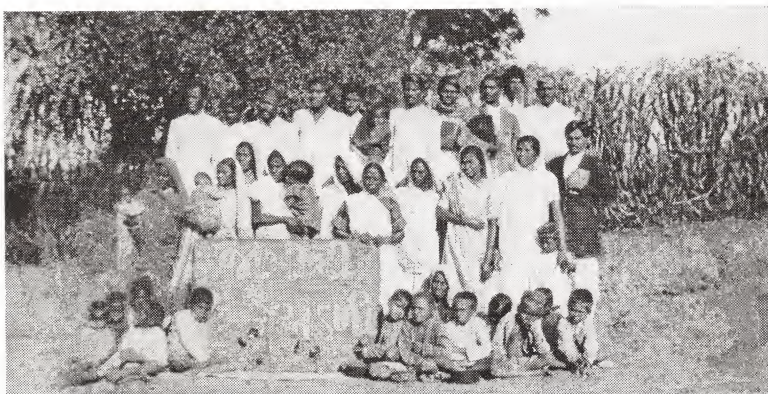


**Crossing the River and Pitching Camp**

B. F. Summer and family cross the Narbada River on an evangelistic tour. The tent is home during the time they are in camp. Out from the tent as a center, the Christian workers go to surrounding villages to conduct afternoon services and to call in homes.

### **Jamoli Congregation**

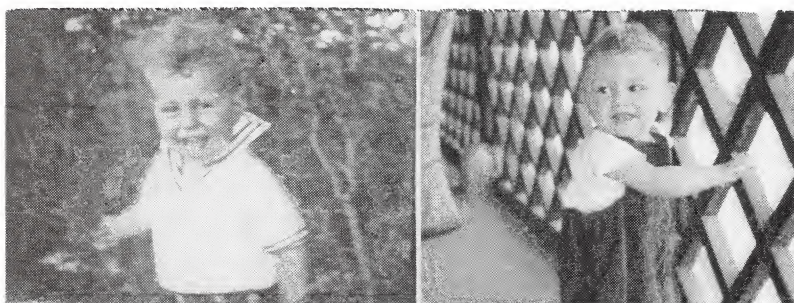
The village of Jamoli is near Jhagadia. It has a thriving school. "Jamoli Church" is written in Gujarati on the blackboard. This group of fine Christian people, with their growing children, is a fitting response to the work of evangelism.







Village Service at Gorathia



### Little Kinzie Brothers Billie and Johnnie

Missionary children are a source of much joy on the mission field. They are not only a blessing to their parents but to missionaries who do not have children. Eliza Miller frequently speaks of the good times she had with the Kinzie boys.

### Christian Mothers and Children

It is results such as these which inspire the missionaries to invest their lives for Christ. From 1932 until 1940 Eliza Miller worked among women and children. She visited in homes, conducted sewing classes, held meetings, taught Bible classes, attended the daily prayer service, directed the local W.C.T.U., visited village camps, helped the sick and was responsible for the management of all departments of the station work when missionary associates were away from home.



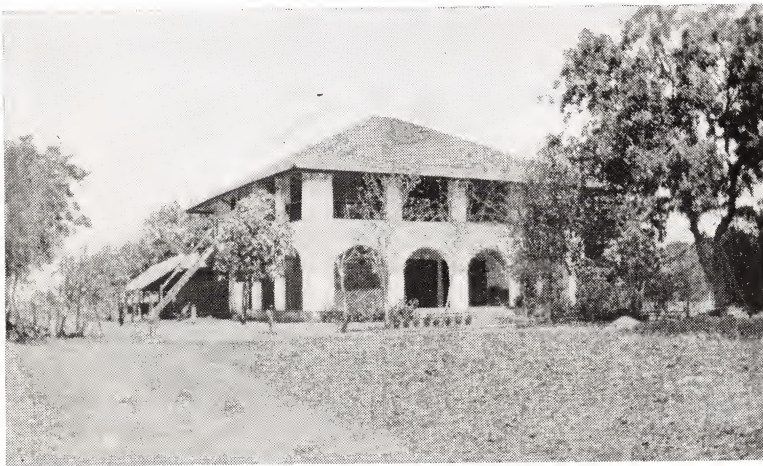




**Umalla Church**

Umalla is along the Rajpipla State railway. The Umalla post office has served the mission for the past forty years. At Umalla one leaves the train and goes the remaining three miles to Vali. At Vali industrial work was stressed. For a while, one hundred sixty acres of land were under cultivation. Later it was felt wise to have mission buildings by the railway; a bungalow and two other buildings were erected in 1920-1921. One building was a dispensary, and the other was the baby home. Ida Himmelsbaugh carried on the medical work in a most efficient manner. She rejoiced that the babies of the baby home could live in a substantial building.

A church was built at Umalla in 1930 through the efforts of Kathryn Ziegler. Worship services are conducted daily as well as on Sundays. Weddings for Christians of the community are performed here. Teachers' and workers' institutes are frequently held within its walls. Situated within sight of the railway it makes a silent impression on the many travelers.



**Umalla Bungalow**

### **Missionaries' Home**

The two-story bungalow, built in 1920, was first occupied by Ida Himmelsbaugh and Kathryn Ziegler, whose medical and evangelistic efforts touched the lives of many people in the surrounding area. Later Olive Widdowson, Eliza Miller, Sadie Miller, Ben Summer, the William Kinzies, and the Everett Fasnachts have called this place "home." It is a well-built house, with brick, plastered walls and Bangalore tile roof.



# Vyara

**Year station opened**—1905

**Founders**—A. W. and Flora Ross

**Language area**—Gujarati; in Baroda State

**Location**—203 miles north and east of Bombay; 40 miles east from Surat

**Types of mission work**—Evangelistic, educational

**Churches organized**—Vyara, 1909; Gadat, 1932; Agaswan, 1932; Champavadi, 1932; Kikakui, 1934

## \*Missionaries Who Have Lived at Vyara

|               |                   |
|---------------|-------------------|
| A. W. Ross    | Beulah Woods      |
| Flora Ross    | Sara Replogle     |
| I. S. Long    | Lillian Grisso    |
| Effie Long    | Mae Wolf          |
| J. M. Blough  | Olive Widdowson   |
| Anna Blough   | Harlan J. Brooks  |
| Sadie Miller  | Ruth Brooks       |
| Anetta Mow    | Edward K. Ziegler |
| J. E. Wagoner | Ilda Ziegler      |
| Ellen Wagoner | Everett Fasnacht  |
| I. W. Moomaw  | Joy Fasnacht      |
| Mabel Moomaw  | Kathryn Kiracofe  |
| Baxter M. Mow |                   |
| Anna Mow      |                   |

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\* Note: These missionaries have lived at Vyara for longer or shorter periods of time, some for assigned work and others for language study.





### Entering Vyara

In 1905 A. W. and Flora Ross went to Vyara to establish mission work and found the church. During the first three years they lived in a rented house at the edge of the bazaar. The place belonged to a Parsi. Later Ross bought land after much delay and difficulty. The deed for the property says that the church is the owner of that piece of land from the center of the earth to the sky.

At once laborers began to dig the well and to build.

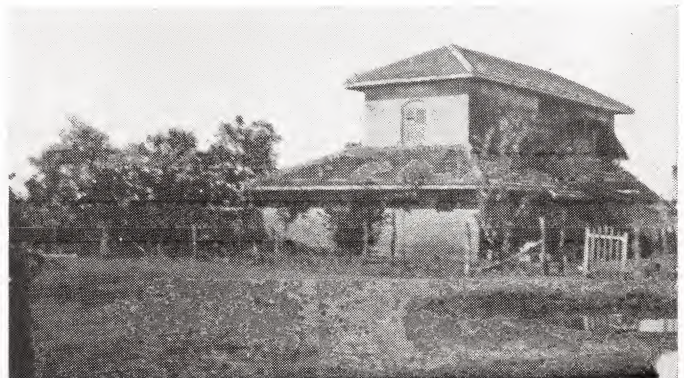
A line of rooms was built on the new land and the Ross family occupied two of the rooms. They seemed clean and light and airy compared to the house in the bazaar.



First Line of Rooms Built on Vyara Compound

It had been a long, hard process to win the friendship of the Vyara people, but even a scourge of cholera helped to open their understanding. The Rosses gave medicine and saved many lives although they knew little about diseases and medicines.

After moving to the mission compound and after putting up a line of bamboo-walled rooms, they began building the stone bungalow. The stone was secured from a near-by quarry. The bungalow was built in 1908-1909.



Vyara Bungalow No. 1, East View





**Vyara Bungalow No. 1, Front View**

house. The attendance varied from six to seventy-five. Many times it seemed that when the children were beginning to learn something they would be scared away by threats and beatings by parents. But these experiences were to be expected. A. W. Ross made several lengthy tours throughout the district. He felt that the field was large and inviting with its 50,000 aboriginals who needed to be won to the truth of the everlasting God.

In Nandurbar, a part of the Vyara district, work was carried on for a while. Special effort was made among the Bhils. In various sections of the territory work was begun, out toward Songhad and at Chakdara.

During the year 1909 two people were baptized. One was a woman from the Chodra caste and the other was a man from the Gamit caste. The woman's name was Dutli. At first she was put out of caste, but her people did not persecute her. Later they came to her home and ate with her. She remained a Christian until her death.

The work grew and opposition decreased. The Rosses went home on furlough in 1913 and returned to India to serve at Bulsar. I. S. Longs were at home at Vyara from 1913 to 1921 and they continued the same intensive evangelistic work. Other missionaries came to Vyara and a second bungalow was built in 1920.



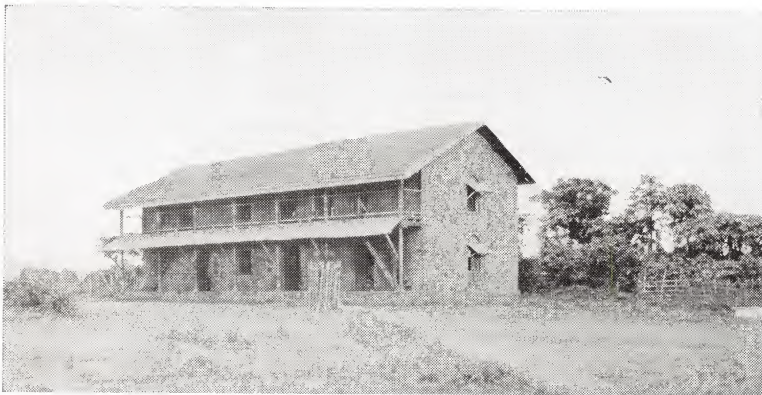
**Vyara Bungalow No. 2**

### **During Building Operations**

The building operations at Vyara were made to lend their aid to the evangelistic campaign. Every morning, before work was commenced, the laborers were gathered together and given a lesson on religion and led in prayer. This close contact with the few led some to consider seriously the things they heard. They seemed almost ready to take the decisive step, when they were intimidated by higher caste people. Several inspection tours were made to outlying villages, and to villages in neighboring districts.

During the first days at the Vyara compound, a Sunday school was held in the mission





**Vyara Boys' School**

### **School and Church**

In August 1911, the Vyara Boarding School was started, with the hope of reaching village children. The boys' school building was erected and it served as school and church until 1930. Many times the building has been filled to capacity and large gatherings have filled the yard as well.



**Anna Blough Giving Cod-liver Oil**



**Effie Long and Daughters**

### **The Evening Meal**

The breads are in the basket and the shak is in the kettle, ready for the boys' supper. Throughout most of the year the weather is such that the school children can eat their evening meal out of doors. The boys have helped in the preparation of the meal.







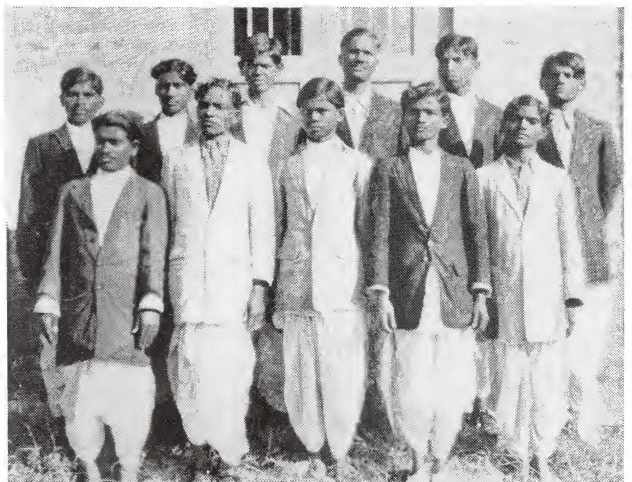
**Vyara Schoolboys and Schoolgirls, 1925**

After a Sunday morning service the boys and the girls formed a cross. The boys stand in the center except for the first two rows and the girls are on the wings.



**Vyara Mission Family, 1921**

Shortly before the Longs went on furlough, the mission family assembled in the beautiful front yard of bungalow No. 1 for a picture. I. S. Long, J. M. Blough, J. E. Wagoner, Effie Long, Anna Blough, Ellen Wagoner, Anetta Mow, Esther, Albert, Madeleine and Elizabeth Long, Elizabeth and Emma Jo Wagoner.



**Vyara Boys' Class**



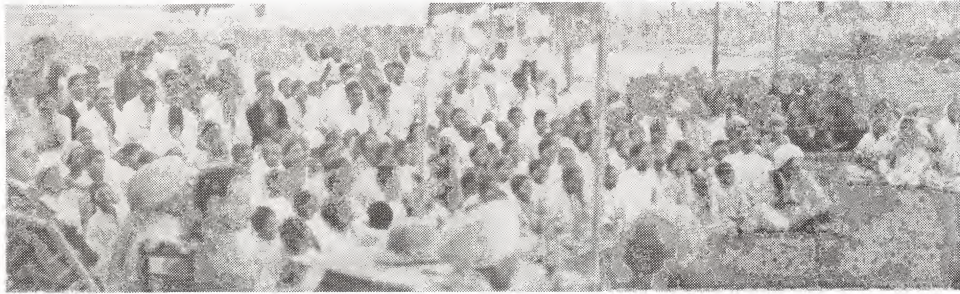


### First Girls' School

In May 1917, twenty-two Vyara girls moved into their new school building located south of the road. Sadie Miller and Effie Long directed the girls' school.



Vyara Girls' School on Compound No. 2



### Dedication Day

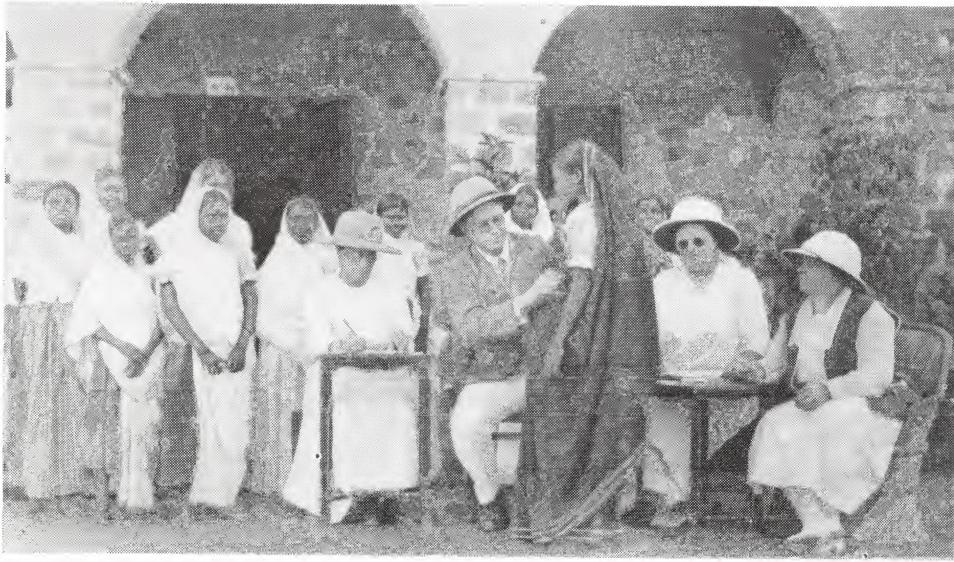
It was a great day with flags flying when the second girls' school building was dedicated. A deputation from America was present.

### Stacking Grass

With their small hand sickles the girls of the school cut grass, then bind it into bundles. When it is dry they stack it. Schoolgirls are always eager to cut grass in order to earn enough money to buy their clothing and their books. Along with their school studies the girls learn to be self-sufficient and to help themselves. Detio, the handy man on the compound, helps to build the stack straight and round.







**Bulsar Doctor Examines Vyara School Children**

### **The Yearly Visit**

It became the custom for one of the mission doctors to visit the various boys' and girls' schools each year for a physical checkup. Dr. Raymond Cottrell has come from Bulsar to examine the schools. It is an "event" for the children as teeth are pulled, blood is tested, etc.



**A Terrible Case**

In trying to save the grain stored in his hut, this man was badly burned. He came many miles to the missionary for help. Anetta Mow tackled his case and the deep burns were healed.

After children have been in the boarding schools a few months a noticeable change is seen in their health. Proper food, milk, cod-liver oil, and regular meals build up deficient hemoglobin. Medicine and sufficient sleep help greatly in curing diseased bodies and building up strength.



**Sara Replogle With Sunday-school Class**

Every missionary undertakes to teach a Sunday-school class as soon as she has learned enough language to hold a conversation. Sara Replogle taught her class of schoolgirls each Sunday.





**Vyara Girls' School, 1922**

The following missionaries have had charge of the Vyara Girls' School: Sadie Miller, Effie Long, Anetta Mow, Lillian Grisso and Olive Widdowson. Jamnabai Hargovind is the faithful matron.

Many girls entered the school who had never learned to play before they came. Their childhood days had been filled with the duties of herding goats and tending younger children. Usually they were not in school many weeks until they enjoyed the games played by the group. Serious faces brightened and they entered into their rightful childhood heritage.



**Playing Games**





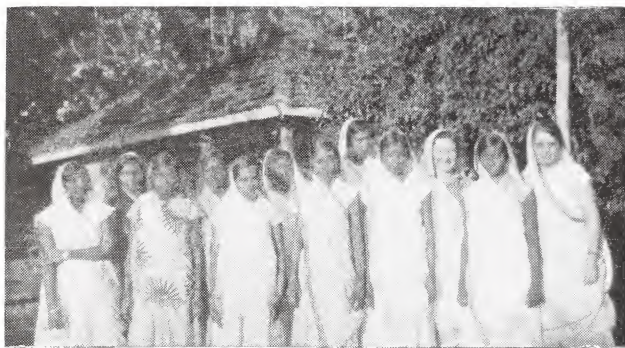
**Dhirajbai and Rupsingh and Family**

Dhirajbai is a graduate of Practical Arts. She and her husband attended the Bulsar Bible School. They are Christian workers in villages of Vyara territory.



**Jamnabai Hargovind and Three Schoolgirls**

The story of Jamnabai's life is one of great interest. Since becoming a Christian she has been a faithful worker.



**Girls Preparing for Service**

A group of girls doing advanced schoolwork in high school, nurses' training, and teacher training college. Kathryn Kiracofe and Rachel Zigler are with the girls.



**Kantabai and Manubhai and Family**

Kantabai is also a graduate of Practical Arts. She and Dhirajbai are sisters.





Girls' Camp at Seaside, 1923

### First Girls' Camp

During the Christmas vacation of 1923, Lillian Grisso took a group of twenty-five older Vyara girls to Dumas on the nearby seacoast for a week of camp experience. Sara Replogle and Anetta Mow accompanied the group. It was a time of special classes, fellowship and recreation.



These four pictures, above and to the right, show a young people's camp held in the village of Chickli several miles east from Vyara. Edward and Ilda Ziegler, Olive Widdowson and Jivanji Satsangi were the instructors. It was a time of drawing apart for special discussion, study, meditation and prayer. These were periods of relaxation and recreation which were profitable to all.

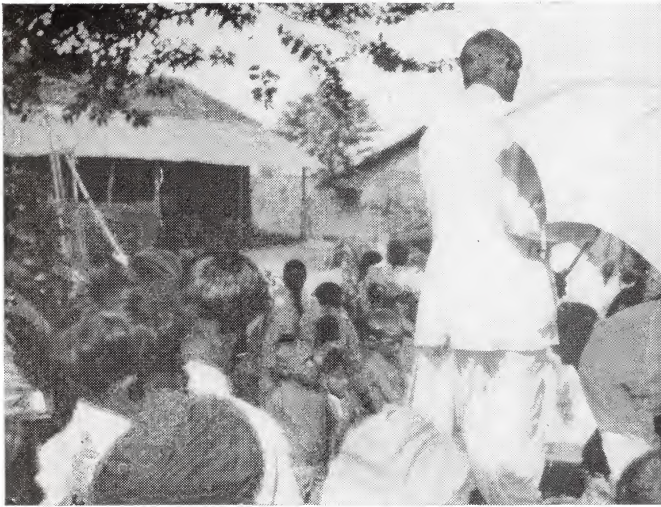


Mancha's Home

For years Mancha was the faithful tonga driver taking missionaries to the villages.







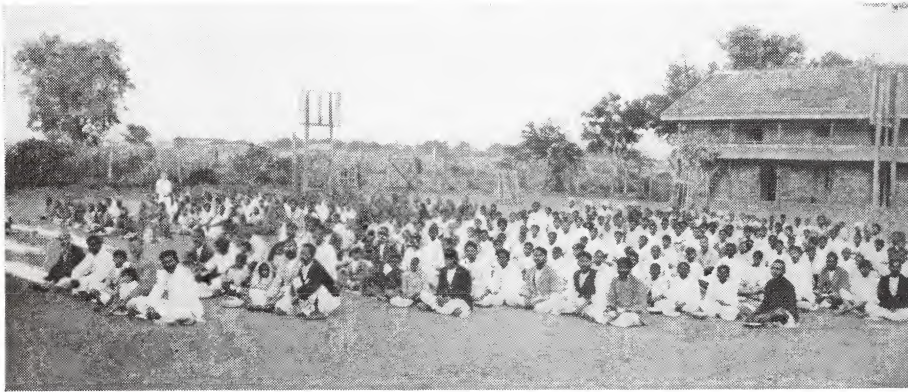
### Baptismal Service

At Christmas time special services were held and usually a number of schoolboys and schoolgirls were baptized. Frequently men and women from the villages received the rite. I. S. Long is baptizing a schoolboy in this view. An umbrella is held over him as the service was conducted during the heat of the day.

The number of baptisms at Vyara in the ten years between 1920-1929 were:

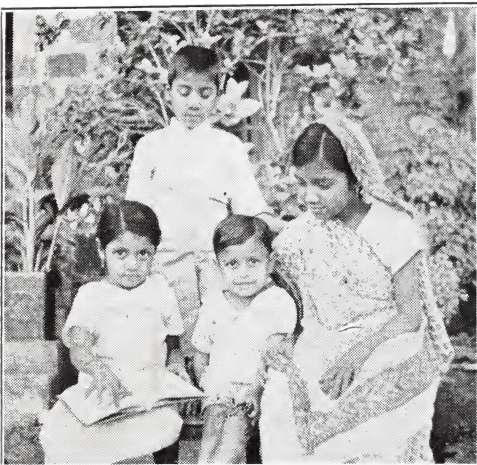
|          |          |
|----------|----------|
| 1920—127 | 1925— 94 |
| 1921—126 | 1926— 70 |
| 1922—113 | 1927—120 |
| 1923— 55 | 1928— 64 |
| 1924—115 | 1929— 94 |

978

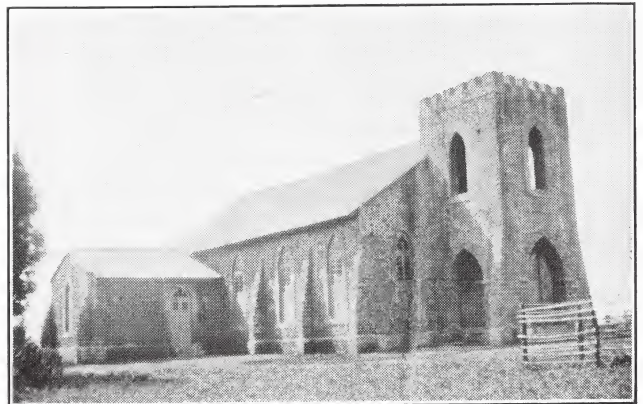


### Vyara Love Feast

The love feast has come to be a most sacred event among the Vyara membership whether at the station or in the villages. The first love feast at Vyara was held in 1910.



A Christian Teacher's Children



### The Vyara Church

The Vyara church building was built during the years 1929-1930. Since 1911 church services had been held in the boys' school building or outdoors.



### Dedication of Ground for the Vyara Church

On March 30, 1929, the ground for the Vyara church building was staked off and a dedication service was held. The Vyara congregation assembled across the road from the mission house and formed in line. The panel of pictures shows the various steps. At first the whole assembly marched around the entire plot of ground, as seen in pictures one and two. The procession was led by a choir of men and boys playing music and singing. Everyone joined in singing the hymns. After encircling the plot, certain young men took their places which marked the corners of the foundations of the building to be built. This is seen in the third picture. And then the congregation marched in along the lines of the future walls, thus outlining the form of a large cross. Picture number four shows the design of the ground plan. Then finally the whole audience filled in the space between the outer walls, sitting down on the ground. The service of consecration began. It was a glad day for the Vyara members for they had looked forward for many years to having a church building in which to worship.

The whole congregation was deeply concerned and through white Christmas gifts, self-denial week and tithing it provided one fourth of the cost of the building. The girls of the girls' school came after school hours with shovels and picks and helped to dig the foundation trenches. The boys also took their turn. Many bricks for the walls were bought by the children in the schools who cut grass and did many odd tasks in order to earn their money.

Everyone had a mind to work and there was great rejoicing when the building was complete and the dedication service was held.





### Entertaining District Meeting

It had been arranged that the district meeting of 1912 should be at Vyara. There was much interest in the coming event. The news of the growth of the work had spread throughout the district and many were eager to see Vyara.

The Vyara church decided to entertain the meeting free of charge.



First District Meeting at Vyara, 1912

As there were only a few old Christians, it would be difficult without the help of the new Christians and to get this assistance we would have to exercise the greatest care to avoid the appearance of exploitation. We began early to prepare the people for this, and the villagers soon became about as eager for the event as were those who were coming. They did not have money, but gave rice. Knowing it was next to impossible for many of the village people to be away from home and their work for the entire meeting, we arranged the program so that one day would be suitable for them. And they did come, three hundred of them. These, together with the many who had come from the other stations, made a big crowd.



Vyara District Meeting, 1919





A Village Priest; Ancestral Tablets

### Gradual Awakening

"An awakening of the Raniparaj (forest dwellers) is indicated by their manifested desire to get an education. There are calls for schools, for children or adults, to be opened where villagers will house the school and contribute to the teacher's support."



Alligator God

### Old Forms Are Going

"A noticeable spiritual hunger comes into clearer view. There is openly expressed dissatisfaction with the old forms of religion—the emptiness of idol worship, for instance. The sun god, moon god, hill god, tree god, river god, land boundary god, woman goblin god, cobra god, and other objects of worship are becoming increasingly mere names. Superstitious beliefs and practices, and the hollowness of the claims of bhagats (priests) and 'holy men' do not satisfy the yearnings of the heart. Testimonies by word and act are given by the great number turning to Christ in the five organized churches of the Vyara district."

### Christian Baptisms

"Among the 140 baptized in the five churches of this area last year, as well as among the many baptized of late years, there is a very evident willingness to be baptized in the villages before the eyes of their fellow men."—*Gospel Messenger*, January 27, 1945.



Olive Widdowson in Khuthadia Village





**Camp at Amlipada, 1928**

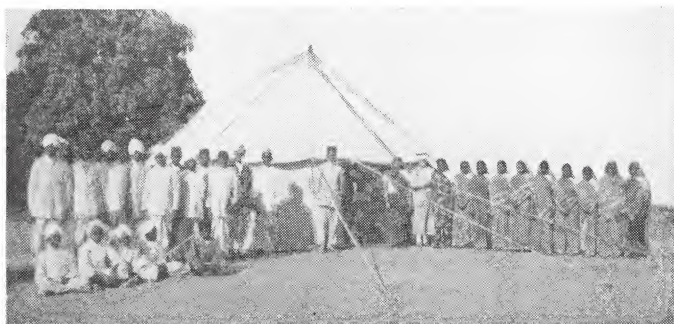
## **Bloughs in Camp**

Frequently when J. M. and Anna Blough were in the villages, girls from the girls' school visited the camp and gave their witness. Boys from the boys' school also took their turn.

In 1944 the Bloughs returned to Vyara for their third term of service.



**Seventeen Miles in an Oxcart**



**Sadie Miller in Village Camp, 1921**

## **The Yearly Jatra**

The religious fair held at Vyara each year brings thousands of people together. They come to buy and sell and to have a social holiday. Such a week provides an excellent opportunity for the Christian church to hold services both day and night. A booth is built and tents are erected and they become the Christian headquarters. The pupils of the Christian schools sing songs, tell Bible stories, show pictures and share their testimony with hundreds of people who stop to look and listen.







### Baptism in Palavadi Village, 1920

After an examination service a line of candidates for baptism walked to the beautiful Purna River about a half-mile away. I. S. Long was present; so also were Sara Replogle and Elizabeth Kintner, who were visiting Vyara. A love feast followed later.

### In Petadhra, 1928

J. M. Blough administers the rite of baptism in a little stream at Petadhra, eighteen miles south from Vyara. Seventeen were baptized at this time, 1928. Most of them were young men. A love feast was held in the evening.

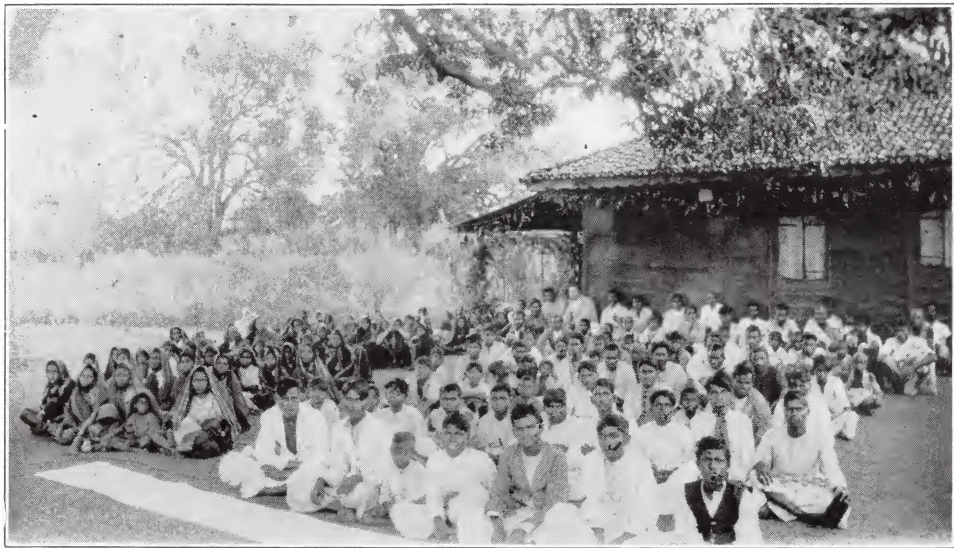


### At Agaswan

A love feast was held at Agaswan in the evening. J. M. Blough, Sara Replogle, Jivanji Satsangi appear in the picture.

Over the years the village communion service became a very wonderful service as the people came to understand more of its meaning.





**Gadat Village Communion**

At Gadat in 1932 a church was organized. Previous to this time its members had been counted in on the church roll at Vyara. This was true of the other village churches in the Vyara area. Before the Vyara church was divided into five churches, it was the largest church in the brotherhood. In 1945 there are 628 members in the Gadat church.

### **Ready for Touring**



J. E. and Ellen Wagoner and their daughters are ready to go to the villages. The ox tonga serves its purpose well as it jolts over the hard sadak roads and over roads which are little more than footpaths. Mancha, the driver, knew every village in the district.

In the December 1930 Missionary Visitor, J. E. Wagoner writes about going to the village of Kikakui. He says, "Thirty-two men and boys

were baptized in the village-talav, just as the sun was going down. An hour later, at least 150 villagers gathered around the curtain tied to two tall bamboo poles planted in the ground to see the pictures of the Prodigal Son and the Good Samaritan. These two sets of pictures are typically Eastern with Indian characters represented. After spending the night in the Government Dak-bungalow, and drinking the friendly cup of tea, the return trip of nine miles was made."

After J. E. Wagoner passed away, Sister Wagoner, accompanied by Elizabeth and Josephine, continued to visit among the villages during the remainder of the touring season.





**Kathryn Kiracofe and Women Workers**

### **Literacy Movement**

Kathryn Kiracofe and her Christian women helpers as they tour in the villages about Vyara.

Kathryn Kiracofe has done much among the women of the district. In addition to this she has directed work in the literacy movement. She was responsible for holding an institute for adult literacy workers at Anklesvar. Dr. Frank Laubach's lessons were used. Delegates from neighboring missions attended the conference.



**Mandal School**

### **Inspection Day**

In the Mandal school located in the Kikakui church area inspection day has arrived. This is always an important occasion and pupils are eager and rather nervous. Harlan J. Brooks is visiting the school, asking questions and "taking" examinations from the pupils.

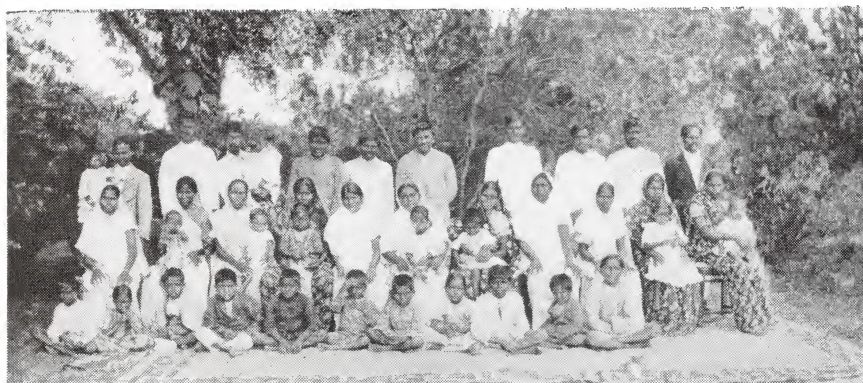


**Vyara Girls**

### **Pioneer Girls' Club, 1942**

Girls who spend four or more years together growing up and developing into efficient Christian women find rich fellowship in their association one with the other. Joy Fasnacht has written in the church paper concerning these girls, who named themselves the Pioneer Girls' Club.





**Group of Village Workers**

Grass booths are erected for temporary living quarters. Everyone attends daily classes which cover a range of subjects from Bible study to health lectures. The week closes with a communion service.

### **Yearly Workers' Institute**

An annual teachers' institute is held at Vyara for the Christian workers in village schools. This institute is usually held during the last week of January.

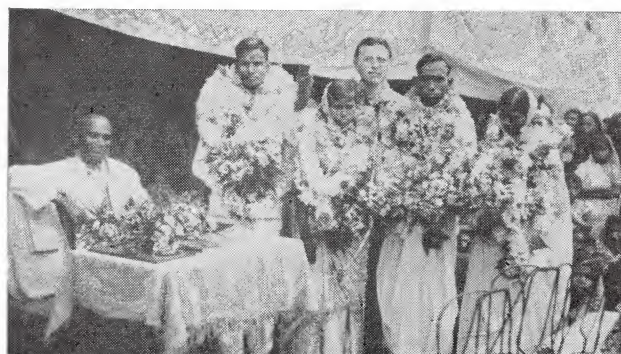


**Former Pupils**

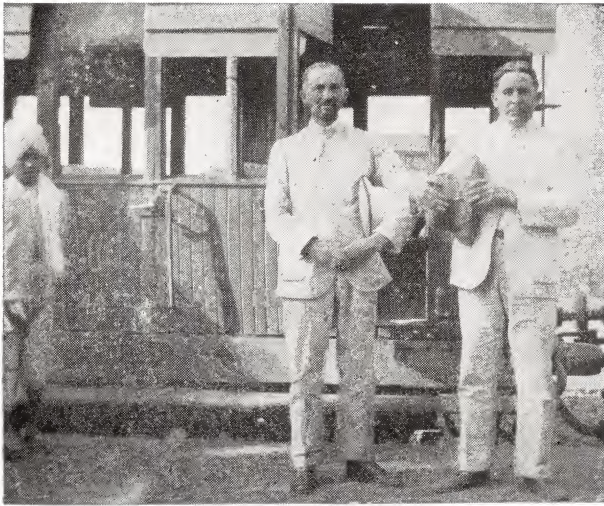
It is a source of great joy to see progress and growth. Former Vyara boarding school pupils with their families are now serving as teachers and as evangelists. Harlan and Ruth Brooks and daughter Margaret joined the group when the picture was taken.

### **Double Wedding**

A double wedding was performed in the Champavadi village church in the month of May 1939. Both couples were products of the Vyara boys' and girls' boarding schools. Three of the four were serving as teachers at the time of the marriage. The wedding was a beautiful service performed by Jivanji Satsangi. Between six and seven hundred people were present and remained for the noontime feast.

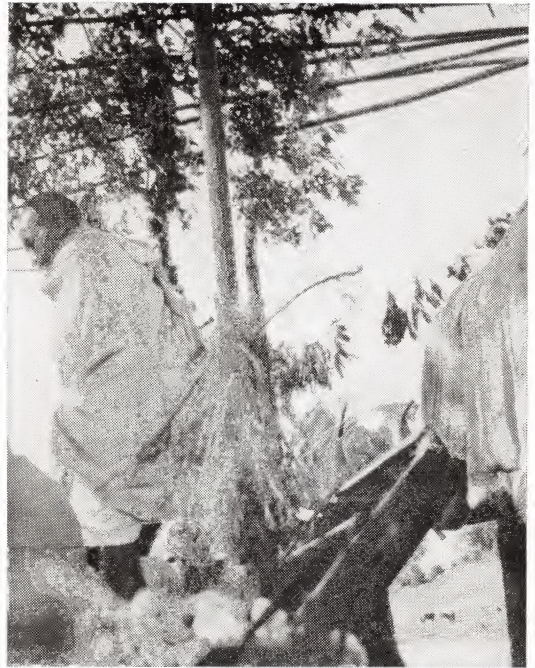






**J. J. Yoder and J. H. B. Williams at Vyara, 1921**

On April 1, 1921, two members of the deputation from America said farewell to the missionaries at Vyara and boarded the third-class compartment of the Tapti Valley train. Just seventeen days later word came from Mombasa, Africa, telling of J. H. B. Williams' death.



**Mahatma Gandhi at Vedchi**

On January 18, 1925, a group of Vyara missionaries and Indian Christians went to hear Mahatma Gandhi speak. He spoke to a vast gathering of people on the wide

sandy river bed at Vedchi, which is four oxcart hours from Vyara. He delivered his message from a high platform. This picture was taken as he descended from the top of the temporary stand. He greeted the Christian group in a very friendly manner. Mission work frequently finds itself in the midst of strong political currents. The influence wielded by Gandhiji was strong throughout the Vyara area. Only fifteen miles to the west was Bardoli, which was one of his headquarters.



**Indian National Congress at Haripura, 1938**

About fifteen miles from Vyara, on the banks of the Tapti River, the Indian National Congress was held in 1938. Many Vyara Christians made use of the opportunity to attend the vast meeting.



# Vada

**Year station opened**—1905

**Founders**—Steven and Nora Berkebile

**Language area**—Marathi

**Location**—29 miles east from railroad and east of Palghar

**Types of work**—Evangelistic, educational, medical

**Church organized**—1917

## \*Missionaries Who Have Lived at Vada

|                      |                         |
|----------------------|-------------------------|
| Steven Berkebile     | Holly P. Garner         |
| Nora Flory Berkebile | Kathryn Barkdoll Garner |
| Charles Brubaker     | Fred Hollenberg         |
| Ella Miller Brubaker | Nora Reber Hollenberg   |
| Josephine Powell     | Nettie Brown Summer     |
| J. I. Kaylor         | Verna Blickenstaff      |
| Rosa Wagoner Kaylor  | Anna Brumbaugh          |
| Ina Marshburn Kaylor | Goldie Swartz           |
| Anna Eby             | Adam Ebey               |
|                      | Alice King Ebey         |
| Herman B. Heisey     | Chalmer G. Shull        |
| Grace Nedrow Heisey  | Mary Speicher Shull     |

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\* Note: These missionaries have lived at Vada for longer or shorter periods of time.

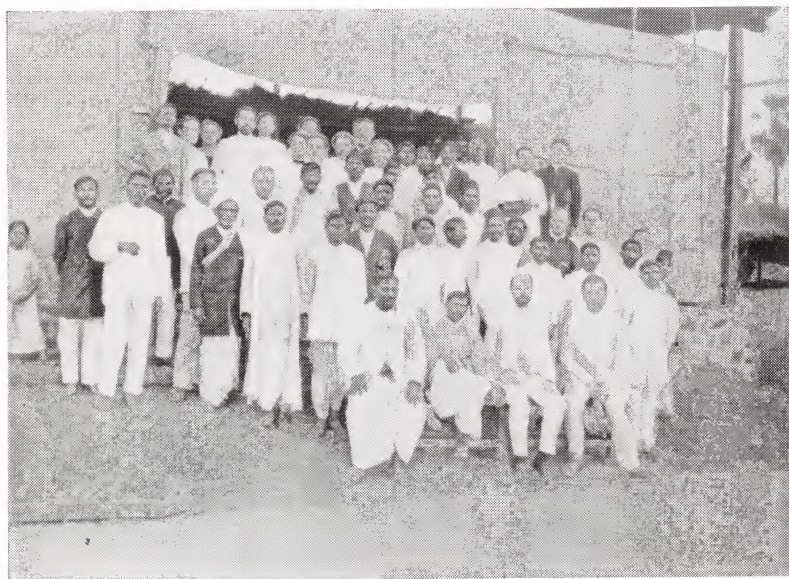




Guests From America, D. M. Glick and Charles Guthrie, at Vada With Steven

them. In 1907 Charles Brubaker and Ella Miller were married and they worked at Vada until his sickness and death in October 1910. All of these pioneer missionaries met many hardships, for the beginning of mission work in this area was not easy.

Even before the organization of the Second District, in Marathi, a district meeting was held at Vada in March 1918. The moderator was J. B. Emmert, English secretary, Ira Arnold, Gujarati



District Meeting at Vada, 1918

## Opening Vada Station

Steven and Nora Berkebile opened the Vada Station in 1905. Until 1910 they labored to begin the work in the face of many difficulties. They passed through a siege of cholera. More than two hundred people died. Nora had symptoms of the disease, but she was spared. The Berkebiles had great courage and faith and they always saw the brighter side of the work.

Others joined the Berkebiles. Josephine Powell and Ella Miller lived with

secretary, Govindji K. Satvedi, Marathi secretary, Jivanji Bhonsale. Representation from the Gujarati and Marathi areas made up the body of delegates. Quite a number of missionaries attended the meetings. The conference set itself on record as being determined to do more along the line of temperance education. A request was made to the Gujarat missionary conference to approach the United Conference of Missions concerning the problem.





Irish Bridge Between Palghar and Vada

### On the Road to Vada

Vada is twenty-nine miles east from Palghar. A good road extends the whole distance and there are three rivers to cross. The Irish bridge is built on the river-bed level. During high water the ferry is used. India has many beautiful scenes such as this one.



First Bungalow at Vada

### House Built Near an Idol Temple

The first Vada bungalow was erected by Steven Berkebile. It was built from local stone which cost little more than the labor. The J. I. Kaylors occupied this residence from 1911 until 1929. The Adam Ebey called it home from 1928 to 1931. The veranda served as a medical dispensary. In a report from the June 1930 Missionary Visitor, the following information is given: "Adam Ebey has given much time to medical work. About 100 people come daily. During 1929 over 22,000 sick were served."

The second house at Vada was built by Adam Ebey. It stands near the girls' boarding school. In turn it has been the home of Anna Brumbaugh, Nettie Brown, Goldie Swartz, Garners, Hollenbergs, and Shulls. This bungalow was located about a mile or so west from the first house. Across the road from the bungalow was a forest which added much to the site.



Second Bungalow at Vada





Rosa Kaylor, Josephine Powell, John Kaylor and Vada Christians

There continued to be many reverses. During the closing months of 1916, John Kaylor was ill with plague even while they were out in the villages living in a tent. Throughout the whole Christmas Day, Rosa boiled their clothing and their bedding, as she disinfected everything after John's recovery. She worked till midnight and was very weary but she had never had a happier Christmas for she knew her husband was recovering from his serious illness. In less than a year she was called to higher service.



## Faced With Difficulties

The establishment of the church was the chief concern of the Kaylors. The work had been closed at Vada for a number of years and it took extra labor to reopen the mission program.

The Christians living at Vada were few and sometimes it scarcely seemed worth while to organize a Sunday school. Nevertheless, they persevered and had their classes, preaching services and a Christian Workers' society.

## Touring in the Villages

After J. I. Kaylor returned to Vada in 1921 he and his wife, Ina, gave much time to village work. During the open season they lived in the tent among the people. During the year 1929 he had been in nearly every one of the one hundred fifty-seven villages with the Indian workers.

A boarding school was started in the village of Pinjal, twelve miles distant. Anna Brumbaugh was in charge of the Pinjal school.

During the time that Goldie Swartz lived at Vada, she was out in the villages many times. Whether on the bicycle or in an oxcart or an auto she was accustomed to fording rivers often.





**Vada Girls'  
School**

**Nettie Brown  
(left)**

**Josephine Powell  
(right)**

By July 1920 the building for the Vada schoolgirls was ready. Slowly at first, but gradually, the girls came in. This school was known as the Rosa Kaylor Memorial Girls' School. Josephine Powell devoted twelve years to the work in Vada.



**Anna Brumbaugh and Pinjal  
Village School**

In the village of Pinjal Anna Brumbaugh lived for several years and did faithful work. In great faith she faced the obstacles in this lonely station.

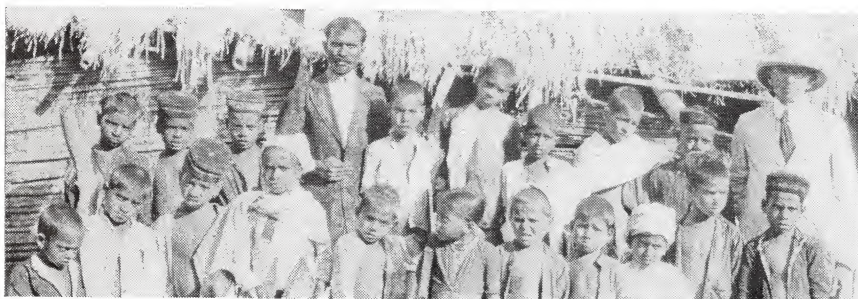
**Anna Brumbaugh With Vada School-  
girls and Teachers (upper right);  
Goldie Swartz and Schoolgirls (lower  
right)**



### **Hollenbergs at Vada**

From June 1920 until 1922 Fred and Nora Hollenberg lived at Vada. In addition to language study they carried on the station work.

**Village School; Fred Hollen-  
berg at Right**







**A Building Used for Many Purposes**

mango trees we pitched our tent and set to work. The people seemed to enjoy the songs, the Bible stories and the pictures. Two Indian men have spent their entire time in evangelistic touring."

### **The Vada Church**

The Vada church was organized in 1917 with a membership of sixteen. In 1940 the district meeting of the Second District formally disorganized the Vada church and the membership was transferred to the Palghar congregation.

H. P. Garner gave the following report in 1920 about a camp in a village eighteen miles west of Vada: "Here on a beautiful spot by the river-side under a number of large



**Marathi Bible School at Vada**

A Bible class for older workers was held at Vada from June 1929 to March 1930. At the left are Chaimar and Mary Shull and at the right Alice K. Ebey, teachers in the school.

The first class was a refresher course for older workers. This class was in session during one school year of ten months. A two-year course for younger workers followed this class.

Two of the Marathi Christian men, J. A. Bhonsale and A. F. Salvi, assisted with the teaching, giving courses in methods of teaching. Since then short courses have been given during the rains.

The purpose of the Bible school was to prepare the Christian workers to do more effective work for the kingdom of God throughout the whole Marathi area. While the students were in school they went out in groups on Sundays to give the Christian message in the villages.



# Ahwa

**Year station opened**—1907

**Founders**—John and Florence Pittenger

**Language area**—Marathi

**Location**—70 miles east from Bulsar

**Types of mission work**—Evangelistic, educational, medical

**Church organized**—Ahwa, 1914

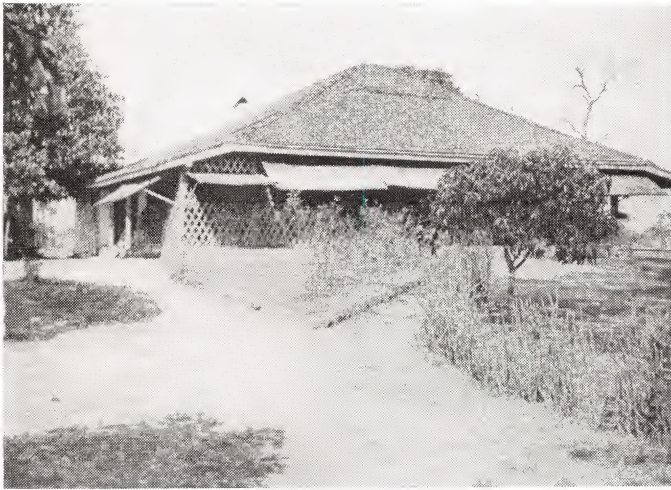
## \*Missionaries Who Have Lived at Ahwa

|                     |                    |
|---------------------|--------------------|
| John Pittenger      | Chalmer Shull      |
| Florence Pittenger  | Mary Shull         |
| John I. Kaylor      | B. Mary Royer      |
| Rosa Wagoner Kaylor |                    |
| Adam Ebey           | Amsey Bollinger    |
| Alice Ebey          | Florence Bollinger |
| Andrew Butterbaugh  | Ella Ebbert        |
| Bertha Butterbaugh  |                    |
| H. P. Garner        | H. L. Alley        |
| Kathryn Garner      | Hattie Alley       |

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\* Note: These missionaries have lived at Ahwa for longer or shorter periods of time.





**Ahwa Bungalow No. 1**

### **First Ahwa House**

This bungalow was built by John Pittenger in 1908. It was four days' journey by oxcart from Bulsar. The Pittengers occupied the government rest house while the mission bungalow was being built. This privilege was greatly appreciated even though they had to vacate it several times when government officials came to Ahwa, the Dangs capital. Laborers had to be brought in to build the house. Four sets of masons and carpenters became ill and returned home.



**Government Bungalow Frequently Occupied by Missionaries**

### **Establishing the Mission**

The work at Ahwa had been carried on at intervals since 1904. Wilbur Stover had made several visits to Ahwa and had started a school and located a few Indian men there. The British government had promised material aid and the assistant collector of the district gave much assistance to the missionaries. While building work was going on John Pittenger made several trips to the villages.

### **Home, Sweet Home**

A bungalow soon looks like an inviting home for shrubs and flowers are planted in the yard and trees are set out as soon as possible. The mango is a favorite tree because its shape is symmetrical, its foliage is thick and its fruit is delicious. Ferns and palms grow luxuriantly when they receive plenty of water. Jasper and Warren, the sons of H. P. and Kathryn Garner, are standing in the front yard with their parents.



**Ahwa Bungalow No. 2**





John and Florence Pittinger, Joseph and Angeline Crossing Bed of a Stream

### In the Early Days

A volume might be easily filled with accounts of courageous living during the early days of the Ahwa mission. John and Florence Pittenger and their children faced many dangers. Once on a village trip an ox died suddenly after a cobra struck him. At another time Florence Pittenger faced a tiger on the edge of the forest. Many times they crossed swollen rivers when their lives were in danger.



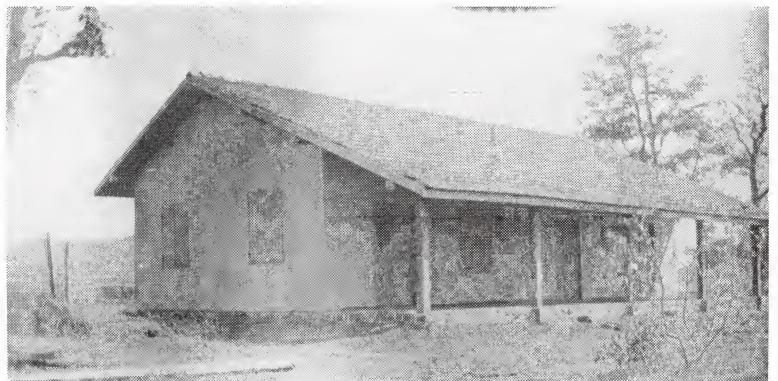
John and Rosa Kaylor Going to Ahwa

After traveling through rivers and over the jungle by oxcart, it seemed a luxury to use the spring wagon which was given to the mission by the Lancaster, Pa., church. The top picture was taken in the bed of a stream when the Pittengers were returning home after going out to the railway for supplies.

In the second view John and Rosa Kaylor are on the way to Ahwa. The Kaylors worked in the Dangs while the Pittengers were in America on furlough.

### School and Church

In 1918 this building was built. It was used as a school-house and as a church over a long period of years. The British government gave the logs used for posts and the beams and rafters free of charge.







Williams Memorial Church at Ahwa

### Twenty-six Years Later

The church at Ahwa is the J. H. B. Williams Memorial church. It was dedicated with great rejoicing at the beginning of the year 1933. This was at the time of the fourteenth Marathi district meeting. Rev. S. L. Salvi preached the sermon. During the former years the congregation had worshiped at two other places. The first was a small room in an old school building. The second was a somewhat larger building. The new church was greatly appreciated.



Ahwa Church Officials and Their Families

### Church Official Board

The strength of a church is seen in the faithfulness of its official board. The Garners and the Shulls are with the members of the Ahwa church official board. This was during the year 1926. Two deacons and their wives are on the right side.



Above: Kathryn Garner with a group of kindergarten children, 1929. At right: Chalmer and Mary Shull, Lorita and Gordon; H. P. and Kathryn Garner, Jasper and Warren.







The Royal Court

### Ahwa Durbar

Once a year the royal court is held at Ahwa. This is an exciting occasion for the kings and the people of the Dangs State.

There are fourteen kings who come together to receive their yearly allowance from the British government. It is an interesting sight to see the kings come in attended by their bodyguards.

### Preparing a School Exhibit

Ella Ebbert has met with three schoolteachers in preparation for the school exhibit. Sunderbai Khupti, Shantabai Thakor and Ruthbai Chandheri were teachers in the school.

The school children are standing in line. They have made many pretty articles, such as motor cars, carts and houses.



### Visiting a Village

Amsey F. Bollinger has gone to a village and the leading men of the area are out to greet him. Florence Bollinger has given an account of a trip to a school. "Here I sit in the automobile in the middle of a river. We landed in a rut with three wheels lodged between rocks. Amsey walks to a village to find help. After a while through the forest path comes a band of twenty men and boys to push and pull. The car pulls through and we follow the road again."







**The Lord's Rice Field**

On July 27, 1928, fourteen men from Ahwa formed the Ahwa Christian Laymen's Movement.

The group decided to do something definite, and a rice field was proposed. A signboard was made and erected by the field. On it was written in English, Marathi and Gujarati: "This Rice Field Is Dedicated to the Lord."

The entire community came together with plows, oxen and men, prepared the field, and sowed the seed. The rice was harvested and threshed jointly. The amount of money realized was put into the Ahwa church fund.



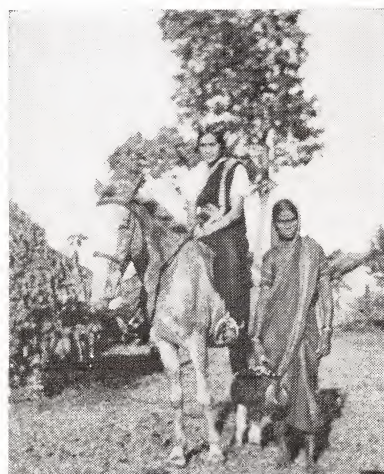
**A Village School**



**H. L. Alley Walking to a Village**



**Family Camp at Mahal**



**Christian Nurse on Horseback**



# *Palghar*

**Year station opened**—1921

**Founders**—H. P. and Kathryn Garner

**Language area**—Marathi

**Location**—54 miles north from Bombay

**Types of mission work**—Educational, evangelistic

**Church organized**—1924

## **\*Missionaries Who Have Lived at Palghar**

H. P. Garner

Kathryn Garner

Andrew G. Butterbaugh

Bertha Butterbaugh

Fred Hollenberg

Nora Hollenberg

H. L. Alley

Hattie Alley

C. G. Shull

Mary Shull

Susan Shull

Goldie Swartz

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\* Note: These missionaries have lived at Palghar for longer or shorter periods of time.





Palghar Bungalow



The Shulls' Living Room at Palghar



The Palghar Compound

## Palghar—the Youngest Station

Palghar is the last mission station to be opened on the field. The H. P. Garners moved to Palghar in 1921. The station is on the main railway line between Bombay and Delhi and all trains stop. Palghar, the county seat of this area, is a favorable location for a central school for the southern Marathi area. The mission had considered the advisability of opening a station at Palghar several years before it was finally established.

The mission was able to secure forty acres of land at a reasonable price from the government. This made it possible to give emphasis to rural industries. Educationally the station ministers to boys from the Dahanu, Palghar and Vada areas. Frequently advanced students from the Dangs have attended the Palghar boarding school. The church feels responsible for an area of 406 square miles.

## A Bird's-eye View

This view looks over the Palghar compound from the west. From left to right the buildings are: teachers' line, stable, servants' line, bungalow and carpenter shop. The boys' school building is off the picture to the left.

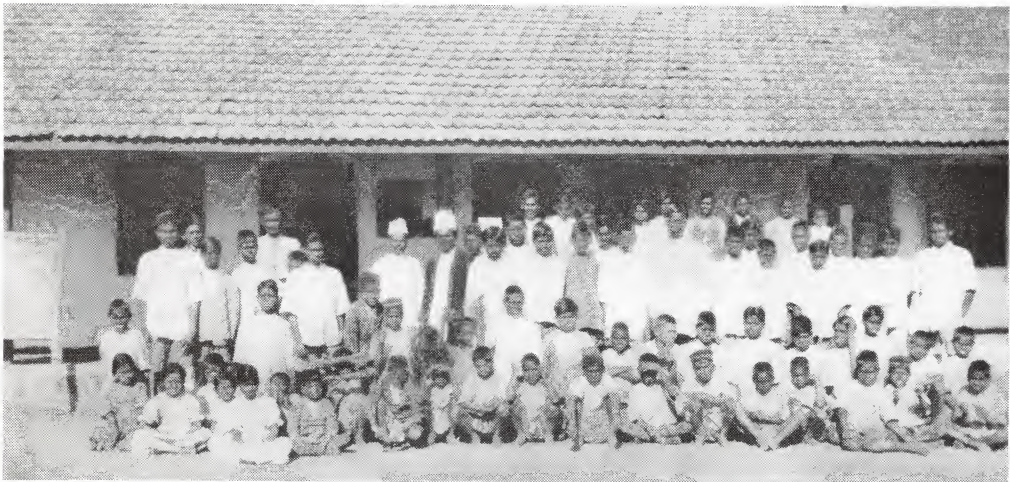




### Virgin Soil

During the first years at Palghar great difficulty was experienced in securing water. For five months each year, during the dry season, water had to be hauled.

Later a bored well was put down to the depth of 102 feet. A windmill was put up, a tank built and pipes installed. This was a great improvement. Water is essential in the establishment of a mission station.



Palghar Boys' School, Opened in 1923



### The Mission Garden

A mission garden is a necessary factor in the school program. The vegetables add greatly to the food supply in a boarding school. The pupils learn to do proper gardening. In the Palghar garden some onions weighed one and one-fourth pound. They took first prize at an agriculture exhibit in the district. In addition to the vegetables, papaya trees are cultivated with care. The boarding school boys also prepare small plots in which to start rice plants. When monsoon rains have come the plants are transplanted in the fields.

In the Onion Garden





A Kunbi Family

### Among Village People

Village evangelistic touring takes the missionary among people such as the Kunbi family. The people are from sturdy aboriginal tribes. The western Ghat area was once the scene of great battles and strong forts are still seen among the hills.

Gundali is a village of about twenty houses. Within a radius of two miles are twelve other hamlets, all smaller. Gundali asked for a teacher and a young lad of nineteen years was sent.



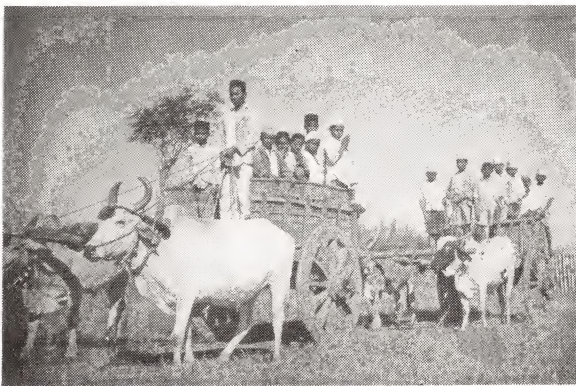
Week-end Camp

### Christian Workers

These workers are experiencing the joys of witnessing for Christ in the villages. To the left of C. G. Shull is V. J. Gorde, a faithful worker at Palghar from 1923 to his death in 1943. He served first for many years as an efficient headmaster of the Palghar boarding and later was supervisor of village schools and district evangelist. To his left is Y. S. Hivali, another teacher and evangelist with many years of service. Note the tent of the Shulls in the rear of the picture.

### At Christmas Time

Cartloads of village schoolboys have come to Palghar. It was a gala time for them. They came to take part in a school contest of literary and athletic events. Their days would be filled with interesting and uplifting incidents. They would hear wonderful sermons and good singing. It was the Christmas season and after observing the occasion in a fitting manner in their own home villages, they had the extra joy of going to the central station at Palghar.



Village Boys Visit Palghar



## Residents at Palghar

H. P. and Kathryn Garner were the first missionaries to live at Palghar. To them belongs the initial work of the station. It was no small task to start mission endeavor from the bare ground. This not only meant the purchase of land, staking off of building sites, erecting houses, planting gardens and tilling the fields, but it also meant the winning of friends and the building of confidence and understanding near the station and in the surrounding territory.

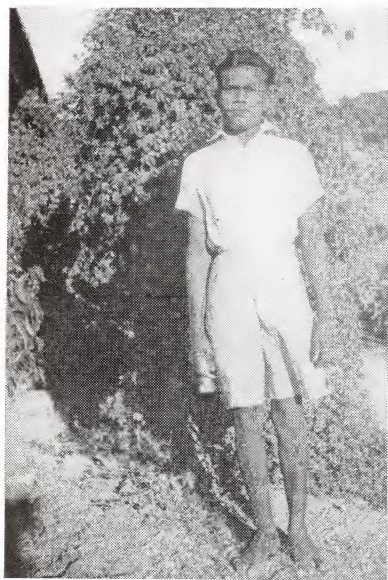
After a couple of years, Andrew and Bertha Butterbaugh moved to Palghar and carried on the work between 1923 and 1925. Andrew looked after much of the building program and gave chief attention to industrial work. He saw India's need of knowing the dignity of labor and the economic value of an industrial profession properly pursued. A successful spiritual life could not be possible unless poverty and ignorance were overcome. They also spent time out in the district.



School Girls and Boys Enter the Church

## The Second Generation

Largely as the result of the weekday religious instruction in the boarding school supplemented by home influence these second-generation children have just received baptism. Their open confessions, however, followed a special evangelistic appeal by an Indian evangelist, Rev. E. S. Timothy. In the rear are C. G. Shull, who conducted the preparatory class, and Rev. J. A. Bhonsale, pastor of Dahanu, who did the baptizing.



Bhiku Shelar

## Mourned as Dead

Bhiku Shelar graduated in 1942 from the Palghar boarding with the highest marks ever obtained in the Palghar school. He was baptized the following November while attending the town high school. Immediately he began witnessing for Christ in Palghar and in his home village. His mother mourned him as dead because of the step he took and for a while the parents refused to help Bhiku further in his education.



## Residents at Palghar

Fred and Nora Hollenberg also lived at Palghar. They were deeply interested in educational work and gave full time to the boys' school. A feature of the school was the experiment in self-government. The boys were placed on their honor and they responded well. The boys rejoiced when a well 102 feet deep gave forth water.

The next occupants of the Palghar bungalow were the Alleys. They came in 1927 and stayed until they went on furlough in 1934. Full station and village work was in their hands. They will never forget the time thieves placed clean clothing on the floor for a path when they carried the mission bank out of the house in the dead of night.

The Chalmer Shulls have lived at Palghar a part of two terms. Both times the Shulls had charge of the station work and the village evangelistic touring.

At the present time Goldie Swartz occupies the bungalow and helps with all phases of the work.



**Camp Under Mango Tree**



**District Meeting at Palghar, 1942**



**Waghoba**

Aside from spirit recognition the Waralis have a tribal god, Waghoba (tiger god). As the tiger is the largest and strongest jungle beast known to them it is quite fitting that he should be the object of their fear (worship); hence, they have adopted him as their god. To induce him to give protection to themselves, their cattle and their crops they carve a crude image of the god on a wooden slab and set it up under a clump of bamboo near the entrance to a village.

In 1942 the Marathi district meeting was held at Palghar. The three churches of the Second District in the Marathi area contributed rupees 1,440 in 1943. Each church sends an offering to the district meeting in much the same manner as churches in the States send in offerings to the Annual Conference.





### Palghar Institute

A refresher class was held at Palghar during the rainy season of 1940. Christian workers from the Dahanu and Palghar areas attended the courses in Bible and methods in adult and primary education. Some of the group returned home to conduct very successful night schools in the adult literacy campaign.

### Refresher Course Group

July 19 to August 9, 1942, witnessed three weeks of special Bible study and evangelistic meetings in the Palghar church. Goldie Swartz assisted the Shulls in the teaching. Rev. E. S. Timothy, an outstanding Christian leader from another section of India, was present as the evangelist. He spoke fearlessly against sin and outlined very clearly the essential steps for salvation and the victorious life. A number of the members of the church rededicated their lives to Christ. Six young people prepared for baptism and received the rite on the closing day of the meetings. Jivanrao Bhonsale, the Indian pastor of the Dahanu church, was present to administer the rite of baptism.



### Better Babies

It was decided to have a baby show at Palghar. The plan was sponsored by the women of the Palghar church, assisted by Dr. Barbara Nickey and Nurse Sarahbai of Dahanu. Three classes of entries were set, namely: (1) up to six months; (2) from six months to one year; (3) from one year to two years.

When the examinations were finished the scores were added up and the first- and second-prize babies were selected in each class. Each baby received a little blue dress piped with red tape.

### Prize-winning Babies

about taking better care of their children. They are shown how to give attention to essential factors in the care of their babies. Added to this it was splendid for the various castes, from Brahmins to Mahars, to come together for a common cause of great interest. It also was a blessing to the Christian community in becoming better acquainted with their neighbors among the various caste peoples.

Efforts such as this which cause the people to understand the value of health rules, sanitation, medical aid and preventive care are of immense value.





### **Welcome to Missionary Party, 1937**

When the missionary party of 1937 arrived in India there was rejoicing in every mission station. As the train passed through Palghar on its way northward from Bombay the Palghar missionaries went to the railroad station with tea and cookies. While the train stood on the platform some ten or fifteen minutes a welcome party was held in true missionary form.

The new missionaries were Earl and Rachel Zigler, William and Pauline Kinzie and Kathryn Kiracofe, and those who were returning to the field were Howard and Hattie Alley and B. Mary Royer.

### **Girl Friends**

On the mission field missionary children form strong and enduring friendships with the Indian boys and girls. They have played together, attended church together and entered into many experiences which have cemented their appreciation and esteem one for the other.

Lorita Shull and Tulsibai were good friends. They were playmates in childhood and spent many happy hours together. Tulsibai went to the mission school at Pinjal near Vada and then attended school at Ahwa. Later she worked in the Baby Home. Now she is a wife and mother in her own Christian home. Her mother was illiterate and never became a Christian. She refused to attend the baptismal service when her daughter was baptized. Tulsibai was the first girl from the native state of Jewhar to receive baptism.

When Lorita was fourteen years old she bade farewell to India and wrote an article for the Gospel Messenger about saying her salaams. It shows how friendship, understanding and affection between different nationalities and races contribute much toward the building of a fine interracial order.



**Tulsibai and Lorita Shull**



# Landour

**Location**—In the Himalaya Mountains, near Mussoorie, United Provinces, 1,000 miles north from the Church of the Brethren mission

**Altitude**—7,000 feet above sea level

**School for Missionary Children**—Woodstock School, organized in 1852, established at Landour in 1854, directed by co-operative body of missions since 1927

**Year Our Missionary Children Entered Woodstock School**—1920

**Bungalow**—Prospect Point; house owned by the Church of the Brethren

## Church of the Brethren Teachers and Nurse—

Susan L. Stoner

Emma Ziegler

Verna Blickenstaff, R.N.

Ralph Townsend

Joe Bowers

Landour is a fairy land in the winter when snow covers the fir, oak and rhododendron trees. It is also a place of beauty when ferns grow over the trees and mountainsides.

Ferns and orchids become very large and it is amazing to see them cover the branches of the trees. The huge limb on the right-hand side had a peculiar fascination for the children of our mission as it extended far out over a deep ravine. It is well that no parents saw their children when they sat on the flat top side of the fern-covered limb.



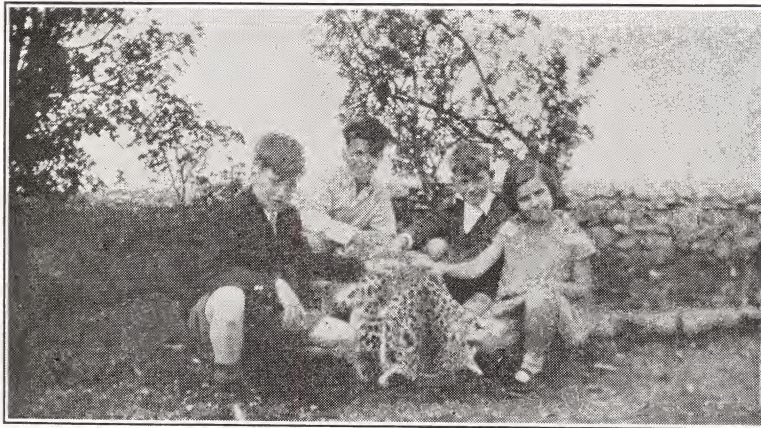




### On the Way to Landour

When the missionary children go to school at Landour they pass through the city of Delhi, the capital of India. Not far from the main railway line is Agra with its world famous Taj Mahal. Many of the children have had the opportunity of seeing this beautiful tomb built in honor of Mumtaz Mahal, the wife of Shah Jehan.

Taj Mahal at Agra



### Missionary Children at Play

Missionary children are playing in the front of Prospect Point. This bungalow belongs to the Church of the Brethren. Lowell, Richard and Virginia Bollinger and David Moomaw are using an Ahwa, Dangs, tiger skin as a rug.

### Deputation at Landour

The deputation party of 1934-1935 had the pleasure of going to Landour and visiting Prospect Point and Woodstock School. On the reader's right is C. D. Bon-sack, holding Frances Maxine Miller. Next are J. K. Miller and Leland S. Brubaker. Edward K. Ziegler is on the left side. It is always considered a unique experience to leave the railway line and go the remaining twenty miles up the steep mountainsides in a motor car and in a dandy swinging from the shoulders of four men.







Landour, Mussoorie, in the Himalaya Mountains

## Peace

Lorita Shull

Oh, large, dark hills  
That breast the sky  
With countless peaks  
A-towering high,  
Where did you get  
That strange, sweet calm  
That seems to all  
A soothing balm?

. . . . .

A silent voice  
From every hill  
Seems to whisper,  
"Peace, be still."  
Among the rocks  
On winds that soar  
The cry comes,  
"Peace forevermore."

. . . . .

Oh, large, dark hills  
That breast the sky,  
Oh, voice from every hill,  
Speak to the hearts of men  
Saying, "Peace, be still."

## One Thousand Miles From Home

Children from a number of different missions attend Woodstock. The children are away from their homes from March until December. Frequently parents spend their vacations at Landour and their children live with them during the few weeks they are together. The cluster of buildings on the left are the school buildings. The boys' dormitory is down the hill to the right. The college is at the upper right.



Woodstock School, Landour





**Group of Ten Enter Woodstock School, 1920-1921**

### **First Woodstockites**

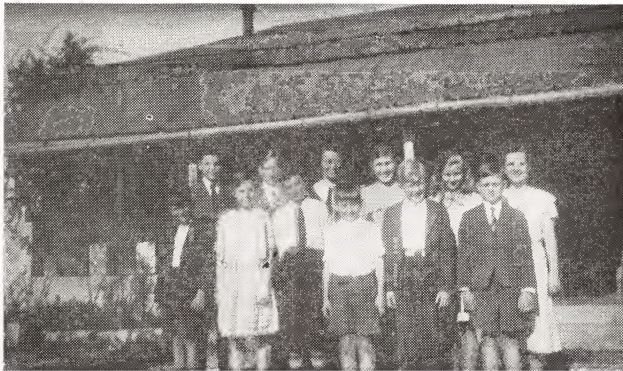
Back row from left to right:

Lois Ebey  
Lucile Forney  
Albert Long  
Ruth Ross  
Esther Long

Front row:

Nina Ross  
Emma Jo Wag-  
oner  
Sadie J. Miller  
Leah Ruth Ebey  
Elizabeth Wag-  
oner  
Madeleine Long

In the beginning of our mission work as the children of the missionaries grew up and reached school age, several years passed by before the missionaries made a final decision concerning the school for their children. Some had attended school at Panchgani, others at Nani Tal. Even later during one year a school was held at Bulsar with Elizabeth Kintner as teacher. In March 1920 ten of our missionary children entered Woodstock School.



**Group at Prospect Point**

In Prospect Point the children have their home when their parents come to Landour. It is always an occasion when the whole group is invited to the Point for a Sunday dinner.



**Riding in a Basket**



### **Off to School**

The children are off to school with their book satchels and lunch baskets. It is not more than half a mile down to the school and it is easy to go down. The real pull is the climbing back.

The school year extends from March to December. The weather on the plains permits the children to be at home from early December to March.





**Parker Hall**

Woodstock is ideally located within the municipal boundaries of the hill station of Mussoorie in the Himalaya Mountains. The climate is good. The beautiful wooded school estate consists of about 150 acres, overlooking the Dehra valley. Note the great stone walls which line the mountainsides forming terraces.

About two thirds of the children attending the school are children of missionaries. In recent years a large number of students have come as refugees from Burma, China, Siam, Malaya and Borneo. Although Americans form by far the larger group, followed by English and Canadians, smaller groups include Indian, New Zealand, Irish, Scotch, French, German, Chinese, Anglo-Indian, Anglo-Burmese, Austrian, Norwegian, Swedish, Dutch, and Swiss children.

### **College Dorm and Boys' Hostel**

The school has commodious and well-ventilated buildings providing for the classrooms and dormitories for the pupils, who range from kindergarten age through high school and a three-year teacher-training college.







### **I Was Glad**

I was glad the Lord had called me  
 To this land so far away,  
 And I longed that more might hasten  
 Soon the summons to obey;  
 For around us men are dying  
 And the Light they do not know,  
 For there is a dearth of workers  
 Here the gospel seed to sow.

Nora E. Berkebile, 1909

### **In the Shadow of Eternal Hills**

A little higher up on the mountainside above the Kellog Memorial church is the beautiful Landour cemetery laid along the terraced slopes of the hills. This is the resting place of Charles Brubaker. He passed away at Landour on October 20, 1910. He and his family had come to the hills for physical help, for he had been ill at Vada for some time. In less than one month after reaching Landour he passed away.

## **Community Hospital and Kellog Memorial Church**

The Landour community hospital (upper view) was built and is maintained by the Landour community. This hospital has proved a blessing to many missionary families as well as to others living in the community.

The Kellog Memorial church (lower view) was named in honor of the beloved missionary, Kellog, who lost his life when his bicycle went over a cliff near the site of the church. The church is a union church and is attended by those who come to Landour for longer or shorter periods of time. The children of Woodstock School attend the church during the months of May through September.

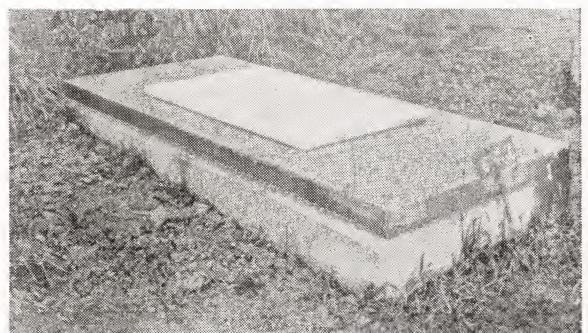
It has been an inspiration to many to worship in the Kellog church with so many men and women who have dedicated their lives to the building up of the kingdom of God.

The language school has been held in the church during the years. Missionary students from various language areas attended their several classes within its walls.

### **Flowers on the Hillside**

There are lots of flowers everywhere,  
 But the nicest of them all  
 Are the pretty little violets,  
 Although they are so small.

Then next come sweet forget-me-nots;  
 They're smallest of them all.  
 But when there's lots and lots of them,  
 They really don't look small.  
 Margaret Brooks, 1943  
 10 years old



**Charles H. Brubaker's Grave**



## Facts and Pictures

|   |     |
|---|-----|
| Total number of Church of the Brethren missionaries to India (1894-1945) .. | 111 |
| Men .....   | 41  |
| Women .....   | 70  |
| Ministers .....   | 32  |
| Laymen .....  | 9   |
| Doctors .....   | 7   |
| Nurses .....  | 8   |
| Children of missionaries .....  | 122 |
| Second-generation missionaries .....  | 2   |
| Ruth Forney Brooks  |     |
| Leonard Blickenstaff  |     |
| Missionaries deceased .....   | 20  |
| Missionaries died on field .....  | 7   |
| Missionary children died in India .....                                     | 11  |
| Missionary couples married on field .....                                   | 8   |

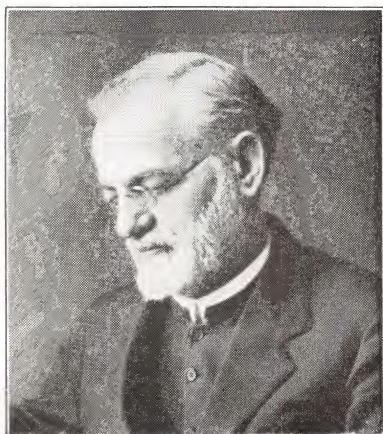
### Missionaries Who Served 25 to 43 Years

|                             | Years on Field |                          | Years on Field |
|-----------------------------|----------------|--------------------------|----------------|
| D. J. Lichty .....          | 43             | I. S. Long .....         | 28             |
| Anna Lichty .....           | 32             | Effie S. Long .....      | 28             |
| J. M. Blough .....          | 42             | Goldie E. Swartz .....   | 29             |
| Anna Blough .....           | 42             | Howard L. Alley .....    | 28             |
| Sadie Miller .....          | 42             | Hattie Z. Alley .....    | 28             |
| Eliza B. Miller .....       | 40             | Ella Ebbert .....        | 28             |
| Olive Widdowson .....       | 33             | Lillian Grisso .....     | 28             |
| Dr. A. R. Cottrell .....    | 32             | Wilbur B. Stover .....   | 26             |
| Dr. Laura Cottrell .....    | 32             | Mary E. Stover .....     | 26             |
| B. Mary Royer .....         | 32             | Verna Blickenstaff ..... | 25             |
| Adam Ebey .....             | 31             | Chalmer G. Shull .....   | 25             |
| Alice K. Ebey .....         | 31             | L. A. Blickenstaff ..... | 25             |
| Ida C. Shumaker .....       | 30             | Mary Blickenstaff .....  | 25             |
| Dr. Barbara M. Nickey ..... | 30             |                          |                |

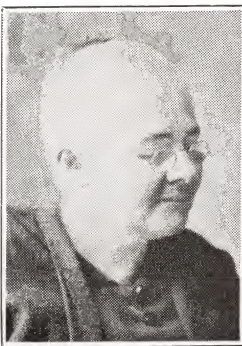
### Missionaries Who Served 15 to 24 Years

|                       | Years on Field |                          | Years on Field |
|-----------------------|----------------|--------------------------|----------------|
| Elsie Shickel .....   | 24             | Anna B. Mow .....        | 17             |
| Kathryn Ziegler ..... | 23             | John Pittenger .....     | 16             |
| I. W. Moomaw .....    | 22             | Florence Pittenger ..... | 16             |
| Mabel Moomaw .....    | 22             | H. P. Garner .....       | 16             |
| E. H. Eby .....       | 21             | Kathryn Garner .....     | 16             |
| Emma Eby .....        | 21             | Gertrude Emmert .....    | 15             |
| H. J. Brooks .....    | 21             | Nora Lichty .....        | 15             |
| Ruth Brooks .....     | 21             | Josephine Powell .....   | 15             |
| John I. Kaylor .....  | 18             | Ida Himmelsbaugh .....   | 15             |
| Amos W. Ross .....    | 18             | Mary S. Shull .....      | 15             |
| Flora Ross .....      | 18             | A. S. B. Miller .....    | 15             |
| Susan S. Shull .....  | 18             | Amsey Bollinger .....    | 15             |
| Jesse Emmert .....    | 17             | Florence Bollinger ..... | 15             |
| Baxter M. Mow .....   | 17             | Emma Ziegler .....       | 15             |





**Wilbur B. Stover**  
On field 1894-1920  
D. Oct. 31, 1930



**Mary Emmert Stover**  
On field 1894-1920



**Bertha Ryan Shirk**  
On field 1894-1900



**Eliza B. Miller**  
On field 1900-1940



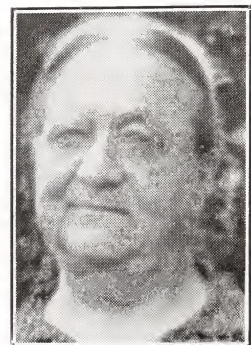
**D. L. Forney**  
On field 1897-1904;  
1920-1926



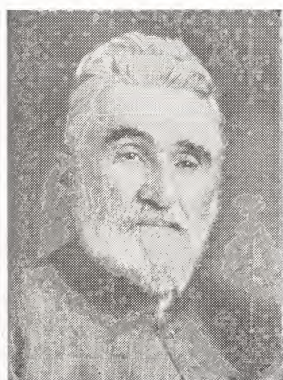
**Anna Shull Forney**  
On field 1897-1904;  
1920-1926  
D. April 13, 1938



**S. N. McCann**  
On field 1897-1907  
D. Aug. 24, 1917



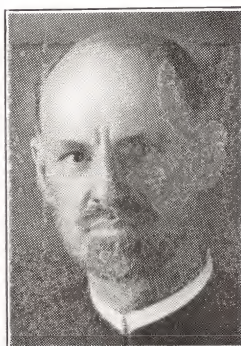
**Elizabeth Gibbel McCann**  
On field 1897-1907  
D. June 18, 1944



**Adam Ebey**  
On field 1900-1931  
D. Sept. 11, 1939



**Alice King Ebey**  
On field 1900-1931



**Jesse B. Emmert**  
On field 1902-1919  
D. April 8, 1933



**Gertrude Rowland Emmert**  
On field 1904-1919  
D. Nov. 7, 1924





**Daniel J. Lichty**  
On field 1902-



**Nora Arnold Lichty**  
On field 1903-1918  
D. Dec. 12, 1918



**Anna Eby Lichty**  
On field 1912-



**Sadie J. Miller**  
On field 1903-



**J. M. Blough**  
On field 1903-



**Anna Detweiler Blough**  
On field 1903-



**I. S. Long**  
On field 1903-1931



**Effie Showalter Long**  
On field 1903-1931



**Mary N. Quinter**  
On field 1903-1914  
D. Jan. 14, 1914



**Steven P. Berkebile**  
On field 1904-1910  
D. Sept. 13, 1919



**Nora Flory Berkebile**  
On field 1904-1910  
D. June 23, 1924





**Dr. O. H. Yeremian**

On field 1903-1906



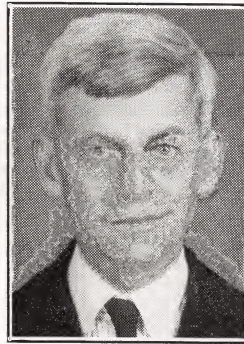
**E. H. Eby**

On field 1904-1925



**Emma Horner Eby**

On field 1904-1925



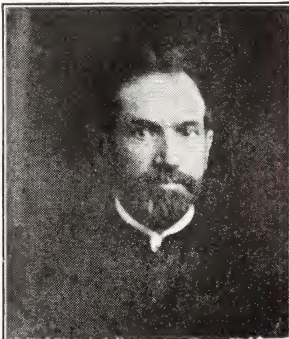
**J. M. Pittenger**

On field 1904-1920



**Florence Baker Pittenger**

On field 1904-1920



**A. W. Ross**

On field 1904-1922  
D. May 31, 1926



**Flora Nickey Ross  
Bjorklund**

On field 1904-1922



**Charles Brubaker**

On field 1906-1910  
D. Oct. 20, 1910



**Ella Miller Brubaker**

On field 1906-1911



**Josephine Powell**

On field 1906-1920



**Ida Himmelsbaugh, R. N.**

On field 1908-1923  
D. March 26, 1943



**Kathryn Ziegler**

On field 1908-1931



**Ida C. Shumaker**

On field 1910-





**Quincy A. Holsopple**

On field 1911-1922



**Kathren Royer Holsopple**

On field 1911-1922



**John I. Kaylor**

On field 1911-1929



**Rosa Wagoner Kaylor**

On field 1911-1917  
D. Oct. 29, 1918



**Ina Marshburn Kaylor**

On field 1921-1929



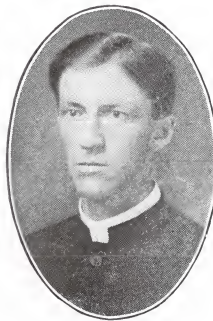
**H. B. Heisey**

On field 1912-1914



**Grace Nedrow Heisey**

On field 1912-1914



**S. Ira Arnold**

On field 1913-1921



**Elizabeth Bartholow Arnold**

On field 1913-1921



**Olive Widdowson**

On field 1912-



**Dr. A. Raymond Cottrell**

On field 1913-



**Dr. Laura Murphy Cottrell**

On field 1913-



**B. Mary Royer**

On field 1913-





**Dr. Barbara Nickey**  
On field 1915-



**Andrew T. Hoffert**  
On field 1916-1924



**Holly P. Garner**  
On field 1916-1932



**Kathryn Barkdoll Garner**  
On field 1916-1932



**Jennie Mohler, R. N.**  
On field 1916-1930



**Goldie Swartz**  
On field 1916-



**Howard Alley**  
On field 1917-



**Hattie Miller Alley**  
On field 1917-



**Ella Ebbert**  
On field 1917-



**Lillian Grisso**  
On field 1917-



**Anetta C. Mow**  
On field 1917-1931





**Sara Replogle**

On field 1919-1925



**Elizabeth Kintner**

On field 1919-1927



**B. F. Summer**

On field 1920-1927



**Nettie Brown Summer**

On field 1920-1927



**Verna Blickenstaff, R. N.**

On field 1920-



**Anna Brumbaugh**

On field 1920-1934



**Andrew G. Butterbaugh**

On field 1920-1928  
D. Oct. 25, 1928



**Bertha Lehman Butterbaugh**

On field 1920-1929  
D. Feb. 20, 1931



**F. M. Hollenberg**

On field 1920-1927



**Nora Reber Hollenberg**

On field 1920-1927



**Arthur S. B. Miller**

On field 1920-1935



**Jennie Blough Miller**

On field 1920-1932  
D. March 18, 1932



**Mae Wolf Miller, R. N.**

On field 1922-1935





**Chalmer G. Shull**

On field 1920-



**Mary Speicher Shull**

On field 1920-1935  
D. Aug. 15, 1935



**Susan Stoner Shull**

On field 1927-



**J. Elmer Wagoner**

On field 1920-1930  
D. Nov. 22, 1930



**Ellen Heckman Wagoner Forney**

On field 1920-1931



**Lynn A. Blickenstaff**

On field 1920-



**Mary Brubaker Blickenstaff**

On field 1920-



**Elsie Shickel**

On field 1921-



**I. W. Moomaw**

On field 1923-



**Mabel Winger Moomaw**

On field 1923-





**Baxter M. Mow**  
On field 1923-1940



**Anna Beahm Mow**  
On field 1923-1940



**Beulah Woods Miller**  
On field 1924-1929



**Dr. Ida Metzger**  
On field 1925-1931



**Harlan J. Brooks**  
On field 1924-



**Ruth Forney Brooks**  
On field 1924-



**Dr. John W. Fox**  
On field 1929-1935



**Besse King Fox**  
On field 1929-1935



**Ethel Roop, R. N.**  
On field 1926-1929



**Amsey Bollinger**  
On field 1930-



**Florence Moyer Bollinger**  
On field 1930-



**Emma K. Ziegler**  
On field 1930-





**Ruth L. Glessner, R. N.**  
On field 1931-1936



**Hazel Messer, R. N.**  
On field 1931-



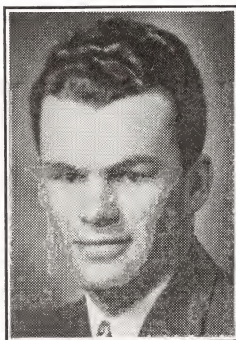
**Anna M. Warstler**  
On field 1931-



**Edward K. Ziegler**  
On field 1931-1939



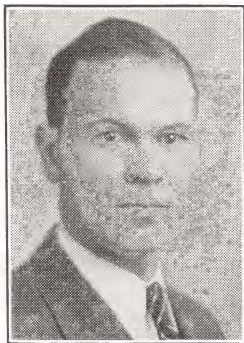
**Ilda Bittinger Ziegler**  
On field 1931-1939



**Ralph Townsend**  
On field 1937-1940



**Kathryn Kiracofe**  
On field 1937-



**Wm. G. Kinzie**  
On field 1937-



**Pauline Garst Kinzie**  
On field 1937-

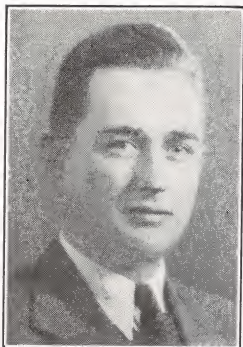


**Earl M. Zigler**  
On field 1937-



**Rachel Myers Zigler**  
On field 1937-





**Dr. Leonard Blickenstaff**  
On field 1940-



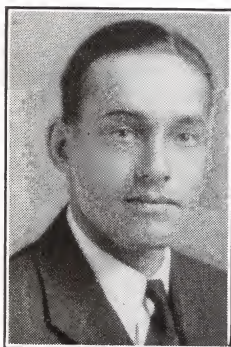
**Betty Rogers Blickenstaff, R. N.**  
On field 1940-



**Joe Bowers**  
On field 1940-1945



**Dorothy Miller Bowers**  
On field 1942-1945



**Everett Fasnacht**  
On field 1940-



**Joy Cullen Fasnacht**  
On field 1940-

#### LIST OF DECEASED MISSIONARIES

W. B. Stover  
S. N. McCann  
Elizabeth Gible McCann  
J. B. Emmert  
Gertrude Emmert  
Nora A. Lichty  
\*Mary N. Quinter  
Steven P. Berkebille  
Nora Berkebille  
Amos W. Ross

Oct. 31, 1930  
Aug. 24, 1917  
June 18, 1944  
April 8, 1933  
Nov. 7, 1924  
Dec. 12, 1918  
Jan. 14, 1914  
Sept. 13, 1919  
June 23, 1924  
May 31, 1926

\*Charles H. Brubaker  
\*Rosa W. Kaylor  
\*Andrew G. Butterbaugh  
Bertha L. Butterbaugh  
\*J. Elmer Wagoner  
\*Jennie Blough Miller  
\*Mary Speicher Shull  
Mrs. Anna Shull Forney  
Adam Ebey  
Ida Himmelsbaugh

Oct. 20, 1910  
Oct. 29, 1917  
Oct. 25, 1928  
Feb. 20, 1931  
Nov. 22, 1930  
March 18, 1932  
Aug. 15, 1935  
April 13, 1938  
Sept. 11, 1939  
March 26, 1943

\* Died on India field





### **The Parable**

Anetta C. Mow

He "who plants a tree gives beauty to the earth,"  
Yet not in beauty only is found its worth;  
'Tis in its silent, steady growth we feel  
The message of high faith it would reveal.

He who plants a church gives life unto the earth,  
In hope of life eternal is found its worth;  
Tree and church proclaim God's love forever,  
During fifty years they've grown together.



